Vol. LXXVII, No. 1 July, 1927

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

THE DOLPHIN PRESS
1305 Arch St., Philadelphia

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1927: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

Entered, 2 July, 1924, as Second Class Matter, Post Office at Lancaster Pa., under Act of 3 March, 1879

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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. VII.—(LXXVII).—JULY, 1927.—NO. 1.

THE WORK AND THE VISION OF THE PRIEST.

THE life of a priest reduces itself in large measure as other lives do to questions of detail. Hearing confessions, instructing converts and children, preaching, caring for the sick, seeking out sinners, the celebration of the Holy Sacrifice of the Mass, building schools and churches, instructing altar boys, directing societies are familiar details that absorb the energy of the priest and engage his time. Although these duties are unlike one another and as varied as life itself, they find unity and relation in the personality of the priest and in his whole task of directing souls toward God. They are related details in the normal life of the parish which is a unit in the organization and activity of the Church.

Now details have an annoying habit of detaching themselves and of becoming the objects of particular attention. When they are repeated frequently they tend to become mechanical and uninteresting. If the doing of them fails to arouse appropriate feeling as is so often the case, they invite hurry and lose dignity. The perfunctory administration of the oath to witnesses in courts of justice is alleged as one reason for the increase of perjury. The words are jumbled. There is neither dignity nor feeling in the action. All solemnity is lost and this formal calling of God into the administration of justice becomes a commonplace action. It is believed that if the oath were administered with becoming reverence and appeal to spiritual feeling a witness would be put in a frame of mind that invites sincerity and conquers the temptation to perjure himself. When the oath becomes an indifferent and undignified detail in the search for justice it loses much of its force.

The nature of priestly duties invites dignified care, aroused spiritual appreciation and complete attention. It is no trifling matter to deal with human souls, to dispense the sanctities of the Incarnation, to act as mediator between God and man. On the other hand, the pressure of life, the circumstances of the case and the many activities of the priest compel him to reconcile practical interests with spiritual ideals. When there are many duties to be done and they are done frequently, attention and appreciation tend to relax. Exact care slows our steps while routine seems to increase efficiency. Hurry is the magician that enables a priest to do more than he can do well. Speed kills dignity. Mechanical action invites no reverence. Leisurely action and attention safeguard both. There is scarcely a detail in the life of a priest that does not lose its impressiveness when it is dealt with in a hurry. Nevertheless when we deal with life we deal with its limitations. Every priest is compelled to work out his own adjustment between the dignity of spiritual functions and the practical demands of his office.

If an hour were taken for the celebration of a Low Mass, and an hour is none too much, the congregation would be driven away and confusion would result. If the priest took a half hour for the confession of a repentent sinner on a busy afternoon, he would have few penitents. If he were an assistant no pastor would keep him and his bishop would probably admonish him. If a priest took thirty minutes for a single baptism in order that he might feel and express the superb dramatic beauty of that ceremony he too would create difficulties that might not escape comment. If every ceremony were performed with becoming dignity, with full present appreciation of the text and action, spiritual life would be greatly enriched. That this is the great object of ceremony is beyond question. Yet the interests of life make it impractical and we are forced into the reconciliation between our ideals and our circumstances. Traditional practice has worked out solutions with which we are familiar at the cost of surrender to our preferences. Much can be done if the priest will endeavor always to see every detail of his work in its place in the larger vision of his duty. General seminary teaching and all training in ceremony insist with unfailing regularity on the ele-

ments of the larger vision of all details of priestly service. Dignity of manner, spiritual appreciation and deep respect for the symbolism of ceremony are set forth as claims upon the attention of the priest. Penance, Baptism, preaching, Extreme Unction, the Mass are set forth as channels of grace in the redemption of souls. When these spiritual duties are performed without conscious relation to their profound meaning they become details and lose in large measure their missionary appeal to souls.

I.

The priest is primarily a citizen of the supernatural world, serving its interests among the children of men. He is under one law, that of divine faith. He is the representative of one institution that aims to adjust time to eternity, creature to Creator, sinner to Saviour. That institution is the Church. Appreciation of spiritual reality, watchful faith and reverence for every spiritual service should be merged into one compelling outlook on life. That outlook when properly constructed gives to the priest his larger vision. That vision brings together in orderly relation all details of duty and gives to them dignity and power. When routine breaks that unity or indifference relaxes it or lack of noble understanding destroys it we witness the tyranny to which mere details can subject a priest.

We move toward details as we live. We move toward larger vision as we think and struggle and pray. Vision lifts us but details will drag us down. Vision is impatient of routine while routine is indifferent to all depth of meaning and impressiveness. When a physician deals with patients in a routine way, as mere details in a day's work, we resent his action and lose our confidence in him. When he sees himself as captain in the army of life waging war against disease, "field marshal of the forces of death", he brings enthusiasm, conscience and the secrets of unconquerable strength into every home that he enters. The artist deals with details. When he puts universal meaning into them he gives us great art. When larger vision fails him he gives us nothing but technique. He cannot "take a fleeting moment and make it eternal" unless he catches a vision and imprisons it in the details of his

work. There is no freedom more glorious, no inspiration more enduring than that given to one who carries the clear vision of his work with him always and puts it into everything that he does.

These thoughts have general rather than specific relation to the theme now held in mind. Effort is made to sketch the relation of the priest to the priesthood in the light of them. The priest is a detail. He is one of many thousands. If he sees himself merely as one priest he will organize thought, feeling and service around himself as a center. He may lead a correct life technically, but it will be one that lacks many impressive qualities. He will look upon the priesthood through himself. He will not look upon himself through the priesthood. He will hardly rise to the high level of his calling unless the vision of the priesthood as a whole abide with him always. That vision is gained with difficulty but lost with appalling ease. No length of life and no reach of ability can exhaust the spiritual wealth of it. No moderate degree of its mastery will fail to bring dignity and high spiritual quality into the life of the priest whom it blesses.

When reference is made to the vision of the priesthood one is reminded first, of the divine institution intended by Christ to carry on the work of redemption. This doctrinal point of view is not now held in mind. Thought is directed rather toward the men who are priests. In this sense the vision of the priesthood involves appreciation of the body of priests as a whole. It sets before us the vast number of men who have with deliberate intention chosen the service of Christ as their mission in the world. It assembles them in one view as ambassadors from the courts of Heaven to the country that is the souls of men. Their qualities are studied, their personal dignity and excellence are appreciated, their personal sanctity is kept in mind with sympathy and reverence. Once any priest has gained this view of all priests it becomes a source of constant inspiration, of effective self-discipline and perpetual strength in personal life and in the service of souls.

There is a tendency among priests, as there is among members of other social groups, to become commonplace to one another. Lack of thoughtfulness, inadvertence, the individualistic habit of leadership, absorption in daily work, and

familiarity have much to do with this. It is equally true of physicians, lawyers, bankers, engineers and scholars. And yet all professions aim to set forth larger visions of work and dignity in the hope that their members may be lifted to a high level of service and may be safeguarded against all of the tendencies that would make them unworthy of their calling. The ethics of every profession indicate lines of behavior that each member should follow as he takes his place among his colleagues. A vision of the profession as a whole is impressed upon each member to serve as a source of inspiration and strength. On account of the singular dignity of the priesthood every priest should be regarded with reverence by all priests. They should cherish understanding and respect for one another because of the mystery that selected them, of the renunciations that honor them, of the culture that adorns them, and of the power that they yield in interpreting the claims of the spiritual world upon the hearts of men. There are 20,000 priests in the United States. What elements enter into the vision of them taken collectively which every priest should cherish with affectionate pride?

II.

We meet at the outset a distinction due to the fact that the mysterious providence of God singled out each one of them to be the bearer of the divine powers of the priesthood. Vocation as a principle of choice confers a distinction. These men have come from every social circle, from every section of the country and many countries, from many kinds of social experience to the priesthood. Divine guidance hedged them in and directed them over confusing pathways to the sanctuary. Many overcame discouraging circumstances in order to follow the whispered call of God. Some were helped on their way at the cost of sacrifice on the part of those who loved them. Men and women of faith and piety, many of them long dead, provided endowment in order that a vocation otherwise beyond one might be brought to happy issue. Religious communities furnished countless opportunities, lack of which might have placed vocation upon "the crowded shelf of impossible things".

There is something very impressive about this. In addition to the divine call which is in the keeping of God, singular qualities were necessary. Capacity for self-control was demanded. Sensitiveness to spiritual truth was essential. Far-reaching renunciations were to be asked of these men since the powers of Christ were to be entrusted to them. Deep sympathy for souls was called for. The impulses of self-effacement in the service of others, in the light of their need and not of their merit, were demanded. All of these are high qualities of human nature seen in themselves. When offered to the service of God and blessed by His acceptance they indicate a dignity of endowment and a refinement to which becoming recognition is due.

Refusal of such tribute to the body of priests as a whole indicates a striking lack of imagination or a dulling of spiritual insight that one would hardly expect in a priest. It would be difficult to understand any unwillingness to appreciate this source of particular distinction. Effort may be necessary to gain this appreciation. But the mastery of it will compensate all effort and lift one to an inspiring level.

The thousands of young men selected by vocation to the priesthood entered upon courses of training in college, seminary and novitiate to be prepared for their priestly work. We find these years marked by thoughtful care for personal sanctification and by industrious attention to courses of instruction in ecclesiastical, spiritual and cultural fields. All of these activities were directed toward the deepening of spiritual insight, the cultivation of the resources of consecrated life and skill in the service of souls. If mistaken judgment brought a student to the seminary without a vocation, a wiser judgment sent him back to the world to find his duty and seek his sanctity in other ways. Those who finish their training and are approved to their directors come to the sanctuary on the day of ordination to place energy, mind and all hope irrevocably in the keeping of Christ. No one with the sensibilities of faith can remain unmoved when witnessing the ordination of a priest. The transcendent beauty of the ceremony and the deep appeal of its consecrating power, striking as they are, fall far short of any adequate appreciation of this divine commission.

III.

A third element in the vision of the priesthood is indicated by the nature of the priest's work. It is "to speak the thoughts of God". These men are interpreters to the faithful of the amazing truths of Revelation under the directing authority of the Church. Every one of them is a sentinel sent out to watch and to warn against the invasions of error and sin while struggling to keep himself sinless. Priests are keepers of sacraments. They stand on the high mountain of the altar of God and reach forth into the Heavens to "break the clouds of mercy into showers of benediction upon the uplifted faces of men". They are interpreters of the mysteries of life in the midst of its agony, builders of the City of God, to house the children of His Kingdom. They represent to the faithful the high ideals of life and the sources of its spiritual regulation. They uncover the disguises of sin, interpret the lessons of spiritual experience, safeguard innocence and declare the supernatural to a world that would gladly turn its face away from it. They go among the sick and the sinful, among the poor and the rich, the refined and the unlovely as heralds of love and bearers of grace, lacking no element of courage, no resources of consecration and no patient devotion as they serve their Christ. Shall we not know this body of men and venerate them because of the work they are called upon to do? When we contemplate the fury of temptation, the subtlety of sin and the tragedies of spiritual rebellion we gain some understanding of the patient mercy of God and of the noble calling of men who dispense those mercies in the name of Christ. No priest can wish to live and work apart from this completer vision of the action of the priesthood in human society. We find here another element in the vision that we are endeavoring to gain.

Priests carry with them to their divinely appointed tasks the natural elements of weakness that are inherent in human nature. Vocation indicates a longing and aptitude for the service of Christ, but it does not give infallible promise of sanctity. Training imparts some degree of vision and strength of will, but these involve no exemption from temptation, not even guarantee against sin. No ordination promises that loyalty will remain for all time unimpaired in the life of any

priest as the pilgrim years carry the record of his daily actions toward eternity.

We must keep in mind the hidden life of the priesthood as we construct our vision. Efforts toward personal sanctification, toward complete loyalty to Christ are found everywhere among priests. We may imagine but we cannot know the struggles that bring many of them through Gethsemane when God alone was near to witness victory. We may imagine but we cannot know the personal traditions of piety that clothe the days of the priest in spiritual splendor. We can associate penances, heroism, lonely vigils with God as proof of the active operation of divine grace and of struggle toward the pattern of divine life. Once we gain this collective view of the priesthood in which we appreciate the personal sanctity of priests, we add another element to our vision and strengthen every appeal for integrity of spiritual life.

This view affects the priest profoundly. When he dwells upon the highmindedness, zeal and spiritual excellence of priests as a whole he finds himself strengthened, purified and rejoiced by his association with such lives. His own struggles toward personal sanctification are fought with surer confidence. He stands not alone. He is one of many who are looked upon as nobler than he, and he is lifted to their level. When he meets instances where a priest falls short of his calling and his graces, he sends his generous prayer toward him for his recovery. He finds new meaning in humility, new charms in every priestly virtue, new compensations for his own brave devotion.

IV.

We may look away from the priesthood for another element in the vision of it. We have been looking directly at priests, sketching them as a group of men selected by vocation, trained for the noblest service in the world and striving to make themselves worthy of their task. We find among the faithful as a whole a quality of reverence and respect for priests that is a wonderful tribute to their worthiness. The confidence of the people in the personal sanctity of the priest, in his renunciations, in the correctness of his teaching and the nobility of his life could hardly rest on any foundation other than the sub-

stantial deserving of it by the priesthood as a whole. No priest can study this reverence and trust without being deeply touched by it. He will hardly fail to be inspired to make every effort within the reach of his natural and supernatural powers to vindicate that inspiring judgment of the priesthood and to be counted as worthy of it. The motive of making good, the endorsement of those who believe in us and love us is one of the great sources of strength in all human life.

The priest who is determined to deserve the reverence in which he is held, the reverence in which the priesthood is held, will be an honor to the priesthood always. The gaining of a vision something like the one outlined is reserved to those who seek it with deliberate care. The elements of that vision in any particular case may vary with temperament, experience and training. The priest who endeavors to master it is made nobler by the effort whatever the outcome, while he who is indifferent to it forfeits many sources of strength and secrets of spiritual insight. The priest who permits a disparaging or cynical view of the priesthood to gain sway in his mind introduces a source of discouragement that reduces his power. To feel that one who belongs to a calling as noble as the priesthood pledges one to high endeavor. The conviction that one is counted among many thousands who by divine calling, careful training and personal worthiness stand out in the Kingdom of God as leaders in the work of redemption, is a source of happy assurance, abiding peace and glorious service to human souls.

WILLIAM J. KERBY.

WHY HAVE WE BEEN NEGLECTING OUR TEACHING BROTHERS?

"What better work, in the present time, can any one of us do than foster vocations to our Brotherhoods and Sisterhoods whose special mission is teaching?"—Archbishop John Lancaster Spalding.

I HAVE before me a copy of the latest Report of the Very Rev. Joseph V. S. McClancey, Superintendent of the Schools of the Diocese of Brooklyn. The whole publication is hopeful and encouraging in tone, but there is one section that strikes a new note in our educational literature. It is the tone of appreciation with which Mgr. McClancey speaks of the need

of more vocations to the teaching Brotherhoods. The author rightly says: "The teaching Brotherhoods have struggled through years of poverty and lack of general appreciation." Brooklyn, however, is not content with compliments, but is conducting, under the authority of the Bishop, a five-year campaign for Brotherhoods. It is pleasant to read that the Brother-Recruiter when making his rounds, meets "with courtesy and good will". The Report says very well that a "fertile ground will be prepared if the Catholic people learn that a call to membership in a teaching Brotherhood is a sign of heavenly favor, a distinct vocation in itself and a service to the best interests of the parish."

This is preaching the doctrine for which our teaching Brothers have been pleading for years. The subject of vocations to the teaching Brotherhoods has often come up at the meetings of the Catholic Educational Association. The late Dr. Shields displayed rare foresight when he declared twenty years ago: "The most urgent need of Catholic education today is an increase in the number of our teaching Brothers." Our educators have been alive to the fact that we must go on increasing our Catholic high schools, but that we cannot expect to staff them properly if we do not increase the membership in our orders of teaching Brothers. Yet the Brothers on their part have often complained of the lack of understanding of their needs on the part of both parents and teaching Sisters. But what concerns us here is the share of the responsibility for this lack of understanding that they lay at the door of the clergy. It might be advisable, instead of talking generalities, to look at some of the specific objections that have been made by priests against a boy's joining a Brotherhood.

Here is one objection that is heard not infrequently: "Why should the boy not enter the priesthood?" If the boy has the qualifications necessary for a candidate for the priesthood and wishes to prepare for that high calling, we too say: "By all means let the boy prepare for the priesthood." Still it would seem to be narrowing down God's designs if we insisted that every good and intelligent boy with a longing for the higher life, should enter the priesthood. Is it not still true what St. Paul says in his letter to the Romans (12:4-8): "For as in one body we have many members, but all the members have not

the same office: so we being many, are one body in Christ, and every one members of one another; and having different gifts, according to the grace that is given us, either prophecy to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness." Other Pauline texts that would seem pertinent, are the following: "As the Lord hath distributed to every one, as God hath called every one, so let him walk" (I. Cor. 7: 17); "I beseech you that you walk worthy of the vocation to which you are called" (Eph. 4: 1).

We grant all that may be said of the immeasurably higher dignity of the priest, but fail nevertheless to understand why a boy to whom God has given the ability and inclination to be a teaching Brother, should be encouraged to strive for the priesthood. "In my Father's house there are many mansions." In her various offices and in her various religious orders the Church provides opportunities for the exercise of all faculties and for the satisfying of every legitimate human desire, and it is interfering with God's design to divert vocations into a channel other than that ordained by the Lord.

Archbishop Hanna condemns in no uncertain terms any such interference with a boy's vocation: "It were surely a misplaced zeal in any one to seek to set a boy aside from his purpose of entering the Brotherhood, even in the hope that he might later attach himself to the priesthood. Vocation is not determined by the wishes or ambitions of an outside party. Vocation is a call of God, and to overlook a doctrine so basic is not unlikely to work mischief to the future of the boy as well as to the cause of the Church. Too often indeed, he will never again entertain the idea of an apostolic career of any kind, while we cannot forget that our clergy for the most part are recruited from our Catholic schools and that without religious teachers, Brothers and Sisters, the ranks of our clergy and our educational system must alike suffer immeasurably."

I have lately listened to a priest who has been making a practice of keeping the records of boys whose vocation to a Brotherhood was interfered with. I was not surprised to have him tell of how boys, with every mark of a vocation to a

Brotherhood, were almost forcibly diverted into the seminary. Nor was I surprised to have this observer record that almost every such case resulted in the end either in a complete loss of the vocation to the higher life, or in a priest unworthy in some way of his calling.

Let us not forget that the vocation to the priesthood and the vocation to a community of teaching Brothers do not call for the same qualifications. I can well imagine a boy who is possessed of rare didactic gifts, who is a teacher born because he belongs to the small band of the chosen few who are teachers by the grace of God, but who would be miserable if forced into the work of the priesthood uncongenial to him and for which he is unfitted by nature and grace.

I take it that it is one of the aims of education to develop to the highest degree possible the talents given by God to the boy to the end that the individual may be fitted for the work mapped out for him by the Creator. By thus developing the capacities of the boy we shall promote the happiness of the individual for this life and assure him an opportunity for working out his salvation for the life to come. At the same time we shall best promote the ends of human society as a whole, for the happiness of the individual and the well-being of human society are most intimately connected with the training of the right man for the right place.

Other priests have said in objecting to a boy's joining a Brotherhood: "Why should the boy stop half-way? Why should he not finish his studies and become a priest?" This objection ignores the fact that joining a Brotherhood is not at all stopping half-way for a boy who has been called to spend his life in a community of teaching Brothers. The membership in a Brotherhood is a worthy objective for even the finest ability. The priesthood is a dignity added to the state of the religious, but is not essential to the concept of a religious vocation. In the early days of the old orders nearly all monks were Brothers. Only a small number were ordained priests—no more than were needed to celebrate Mass and to administer the sacraments. The Benedictine Rule, as such, shut off the monk completely from the world, and thereby rendered missionary activity on his part impracticable. Besides this, the large majority of the inmates of the abbeys were lay-brothers.

Clerics, not to mention priests, were rare exceptions, and were received reluctantly, and just as reluctantly admitted to Holy Orders. A monk who was at the same time a priest, was not permitted to preach even in the monastery, much less to seculars. The sole functions allowed him were various blessings and the celebration of Mass. For the rest, he was obliged to divide his time as the other monks between choir duty and labor.

A kindred objection is made by some priests: "Brothers have no official standing in the Church, being neither clerics nor laymen." Indeed, the Brothers are not clerics, nor do they belong to the laity, but they are *religious*. It would take us too far afield to point out how solicitously Mother Church provides for the men and women consecrated to the religious life. But we respectfully suggest that all who doubt whether our teaching Brothers or Sisters have any official standing in the Church, that they peruse the almost two hundred canons (487-682) in which the Church defines most accurately the standing, the duties, and the privileges of our religious.

Another objection is: "Priests are more honored than Brothers, and have an easier life in every way." Any boy who would be influenced by such an argument, would be unfit for the priesthood as well as the Brotherhood. We have, however, too much respect for our boys with a religious or a priestly vocation to believe for a moment that the prospect of honor would attract them to the priesthood. A truly zealous priest will never have an "easy" life; he will be consumed with zeal for souls, and will spend his life in seeking out the lost sheep of the house of Israel.

We are ready to admit that some religious are tempted at times to offer unworthy motives when appealing for candidates, One teaching Brother in his mistaken zeal believed he could induce boys to enter the novitiate by painting to them scenes of the camps and the swimming-pool. He did induce two boys to make the experiment. But their career in the novitiate was shortlived, for they were disillusioned upon discovering that the novice master did not consider the period of the novitiate one long holiday.

In appealing for vocations we should appeal to the idealism of our adolescents. They are hero-worshippers. They are

inspired by the dream and the vision. The element of adventure, romance, and idealism embodied in the religious vocation makes a strong appeal to the adolescent. In our appeals for vocations we are liable at times to lose sight of the idealism of the Americans in this regard. The American character would seem to offer a fertile soil for vocations to the religious life. A writer in *America* (Vol. XIV, pp. 295-297) showed convincingly that several qualities of the American character respond to the religious state; namely, the love of liberty, the love of system and organization, the economizing of power by specialization, the daring courage and love of enterprise, the hatred of stagnation and the desire for improvement and progress, the perennial youthfulness and freshness, and the continental spaciousness of outlook.

In a letter addressed to Associate Justice Holmes, Canon Sheehan said on this head: "Whether America is yet in its adolescence, or whether it is the result of climatic conditions, there is a certain buoyancy and delightful optimism in the character of the nation that is very much akin to the Catholic spirit. And there is also a depth of feeling and generosity which the older nations have long since cast aside in favor of the 'critical spirit'. All this tells in favor of the Church; and I think if some great thinker could reveal the inner serenity and sense of security, with the occasional raptures that belong to certain choice spirits, particularly in our cloistered communities, half of America would rush away from the fever of modern life, like the anchorites of old, and bury themselves in monasteries."

Here is another objection made by some priests against a boy's becoming a teaching Brother: "Our diocese needs priests." This objection would be valid for most of our American dioceses. Yet it is not proper to rob Peter to give to Paul. The need of more teaching Brothers is certainly just as urgent as the need of more priests, and in many localities it is even more urgent if we are to staff our secondary schools properly. In fact, the situation with regard to our need of more teaching Brothers and Sisters is fast approaching what Bishop Schrembs calls a crisis. Hence the campaign for vocations conducted by several American Bishops. Who is to be blamed for the scarcity of vocations? Why are the laborers so few when the

harvest is so great? Does God fail the Church in the matter of vocations? To say "yes" would deny the infinite wisdom of God. God's gentle voice is daily calling and beckoning the chosen souls. But too many souls fail to lend a docile ear to the divine voice. The vocations are here and in great and in sufficient number, but we fail to discover and to foster the existing vocations. What we should strive to do is to coöperate in every way with the Holy Spirit who apportions His gifts according to the need. He fits our boys for various callings, and it is for us to discover their fitness and to direct them into those channels for which their abilities fit them and toward which they are inclined. Why should we be high-handed in directing vocations by laying down a hard and fast rule that all boys who are gifted and pious should be coralled into the seminary?

It may seem paradoxical to contend that the very dearth of priests should urge us to encourage vocations to the teaching Brotherhoods. Yet a venerable ecclesiastic, closely connected with Catholic elementary-school education for many years, has been quoted recently to the effect that wherever Brothers are in charge of the seventh and eighth grades, vocations to the sacerdotal and the religious life are numerous, and that vocations decrease when the Brothers are replaced by Sisters. The same authority went on to explain that boys of that age revere the Sisters, but are not so apt to confide in them. Most boys are hero-worshippers. Were their attention directed to the matter, they would sign a petition for the canonization of "Sister"; but her heroic qualities—which she usually possesses in a high degree—make no bid for his worship or imitation. Is it not matter of tested experience that the youthful heart frequently feels the first call to the consecrated life through the bright, cheery, friendly spirit of some hard-working priest or Brother in the school?

Far-sighted Sisters are themselves realizing the need of an increase in the number of teaching Brothers. Mother Anselm, O.S.D., writes pertinently: "At a certain age boys ought to be taught by men who can enter into their sports and influence and help shape their ideals and mode of action. Proof of this is the marked difference in bearing as soon as the little chaps are promoted from the Sisters' to the Brothers' department in

the same school. The Sisters owe it to themselves to help the Brothers get recruits in order that fewer Sisters may be exposed to the unusual strain of coping with the growing boys at the expense of shattered nerves. An increase of vocations to the Brotherhoods then spells self-preservation for the Sisters. It is simply imperative that we should realize the great need of the Brothers and help fill up the ranks of these great factors in building a virile Catholicity." Indeed, we need both men and women in our Catholic schools for "a world, large or small, ruled exclusively by women is as much out of gear as a world ruled exclusively by men". Hence it would never be the part of wisdom to divert boys with a vocation for a teaching Brotherhood, into the ecclesiastical seminary.

Still an indulgent pastor may come forth with this objection: "But this particular boy is too intelligent to become a teaching Brother." I should hardly think such an objection possible were it not for the fact that I heard a plea made against a boy's vocation on this ground. Ye shades of Brother Azarias! How could any human intelligence be too fine to be consecrated to God in the noble work of making men of our boys! Is any ability too fine for the work that we expect of the teachers in our high schools and colleges? A public school official once asked a teaching Brother: "What sort of teaching do you men undertake?" And the Brother answered: "We teach anything of the male sex." And the Brothers do. They teach in elementary schools and they teach in universities; they teach in orphanages and they teach in colleges; they teach in normal schools and technical schools and high schools. Most of them teach until old age dims their eyes and stills their voices, and the rest die happily in the harness.

And the history of our Brotherhoods bears witness that the ranks of our Brothers boast not only teachers by the grace of God, but also brilliant writers and research workers. In these latter days when the cry has rightly been raised about the need of cultivating scholarship among American Catholics, we may feel encouraged in this direction by the opportunity for higher studies afforded in our teaching communities of men. The teaching Brothers are, as Brother Leo tells us, students—lifelong students. Some of them hold university degrees, some of them have studied in Europe, and some of

them are recognized authorities in certain fields of scholarship. But they are all students. There comes normally a time in their lives when they have no more examinations to prepare for and no more degrees to secure; but there never comes a time when the obligation of study ceases for them—save that momentous time when all earthly obligations cease. While they live, they live much in libraries and laboratories, for it is needful that they know well and intimately the tools of their trade.

In fact, in some respects our teaching Brothers may be said to have opportunities for devoting themselves more fully to the needs of study and scholarship than our priest-teachers. A priest will generally have interests that distract him from study and scholarship. His very zeal for souls will often take him into work that is foreign to his duties in the school-room and that will therefore tend to divide his interests and weaken his energy in as far as his teaching and scholarship are concerned.

To support our contention about the opportunities for scholarship available among our teaching Brothers, we could adduce long lists of names of Brothers famous in one or the other field of scholarship. For instance, here are just a few names: Brother Louis in philosophy; Brother Potamian in physics and mathematics; Brother Isidore in Greek; Brother Azarias in philosophy, mathematics, and English; Brothers Ovarian and Arsenne in biology; Brothers Noe, Ambrose, and Leo in English; Brother Herment in psychology and education; Brothers Thomas, Paulian and Eliphus in mathematics; Brother Achilles in methodology; Brother Joseph in sociology; Brother John Waldron in pedagogy; Brothers Paul and Barnabas in "boyology".

There are some well-meaning priests who, while willing to serve the interests of the Brotherhood, will still hold back the boy on this plea: "That boy is too young; he doesn't know his own mind; let him wait until he completes his high school course; he will be older and he can then make a better decision." This plea loses much of its force when we consider what our young people are exposed to at the present day when our Catholic homes are providing so little of the old-time safeguards particularly during the period when the boys are

passing through the fire and water of all the temptations of early adolescence. Furthermore, the objection has had no weight with the Catholic Church ever since she introduced the preparatory seminary to receive the candidates for the priesthood as soon as they had finished the work of the elementary school. The objection likewise has no weight with those of our Bishops who have suggested that the most effective way to familiarize young women with the religious life as well as to protect their vocations from the dangers of the world would be to imitate the Church's policy in training candidates for the priesthood by establishing similar schools for girls. Ireland has had institutions of this kind for a long time, and a beginning has been made in our country to follow her example. One need only visit one of the several similar schools conducted by our Brotherhoods to realize the wisdom of their policy in receiving the boys in their teens in order to provide them with the proper environment for developing their holy vocation.

An objection similar to one touched upon above is the following: "Some priests regard Brothers as inferior beings and treat them disrespectfully, and therefore I should advise you not to enter a Brotherhood." We hardly believe that a boy with a true vocation would be discouraged by any such statement. He would probably argue that the disrespect does not reflect on the Brothers, but rather on him who shows the disrespect. However, if anybody should be guilty of showing disrespect to a Brother he might well examine his conscience to ascertain whether he really sees in the religious a person consecrated to God and numbered by the Church among her chosen children.

Again, priests have been known to make an ill-timed and short-sighted appeal to a boy's devotion to his parents: "If you become a Brother you can't help support your parents." Or the boy was told very bluntly: "If you do not wish to become a priest, you need not become a monk, for you can do more good in the world than in the humble position of a teaching Brother." This assertion opens up the whole problem of the meritoriousness of the religious life. In our bustling days when we all must be busy about so many things, we are liable to underestimate the supreme usefulness of those souls who immolate themselves on the altar of God and are happy to serve

Him living apart from the world and of the world unknown. We might here recall a happy illustration employed by the Rev Hugh Diman, O.S.B., late headmaster of St. George's School, Newport, R. I., and now in charge of the Benedictine School at Portsmouth, R. I. Every large city, says Father Diman, is supplied by an intricate system of great aqueducts, of water-mains, and pipes, large and small, that distribute the water to its thousands and millions of inhabitants. People see the water issuing from the faucets in all the homes of the city, but they do not see the reservoirs in which it is stored. These are hid far away among the hills, remote from all scenes of life that without intermission they serve. Such are the great contemplatives, who, remote from ordinary life, nevertheless preserve for mankind those stores of divine truth and beauty that are at the service of all in their need.

Most of our readers have probably never opposed directly any boy's vocation. Yet it may be that most of these readers have done little enough to bring the subject of vocations to the attention of our people. Furthermore, even when preaching on the subject, are not priests apt to think of the priesthood only, or at the most of the Sisters, while forgetting entirely that we ought to be coöperating with the teaching Brothers in their prayers and anxious efforts to obtain more subjects? Some priests have even prevented others from appealing to our boys in behalf of the teaching Brothers. The Brother-Recruiter was perhaps sent about his business with this explanation: "Brother, you would be wasting your time speaking to those boys; there are no vocations in that school." Or gross ignorance about the happiness of the religious life as well as about the heroic impulses of our adolescent boys prompted the pastor to make short shrift of the Brother-Recruiter's plea to address the school. There was nothing further to be said after the pastor declared *ex cathedra:* "Your life is too hard; no American boy will make such sacrifices as your life demands." Or perhaps the effect of the appeal made to the boys by the Brother-Recruiter was nullified after the manner of the pastor who had listened to a good sermon preached to his congregation on the subject of vocations, but who unfortunately saw fit to make some disparaging remarks publicly on the same subject immediately after the sermon.

How plentiful would be the vocations if all priests were to heed in this important matter the exhortation of our Hierarchy as given in the *Pastoral Letter* of 1919: "God, assuredly in His unfailing providence, has marked for the grace of vocation those who are to serve Him as His chosen instruments. It lies with us to recognize these vessels of election and to set them apart, that they may be duly fashioned and tempered for the uses of their calling. To this end, we charge all those who have the care of souls to note the signs of vocation, to encourage young men and women who manifest the requisite dispositions, and to guide them with prudent advice."

Some priests are restrained from working for vocations because of their exaggerated notions about the demands to be made for admission to a religious Order. The late Archbishop Elder, following the authority of St. Alphonsus, reduced the conditions for admission to three: good will, good sense, and good health. If we add to these the acceptance by a legitimate superior, we have the doctrine on vocations that received the approval of Pope Pius X.

The Catholic doctrine on religious vocations is naturally known even less among our lay people. We believe that the religious life needs only to be known to be loved. What St. Teresa said four hundred years ago is still true to-day: "If the world could but understand and appreciate the religious life, it would be empty, for all would enter the convent." Hence the priest should make every effort to make known to his flock the life not only of the teaching Brother but of the religious in general. We are appending a list of books and pamphlets that the priest might find helpful in his work for vocations.

Aidan, Brother, C.S.C., *Out of Many Hearts.* Notre Dame, Indiana, Ave Maria Press.

Alphonsus, St., *Choice of a State of Life.* St. Louis, Herder.

A Marianist, *The Higher Calling.* Dayton, Ohio, Mount St. John.

Anon., *Catechism on Vocation to the Religious Teaching Brotherhoods.* Baltimore, Md., Xaverian Brothers of St. Mary's Industrial School.

——, *The Door: Two Essays on the Religious Life.* Ludlow, Shropshire, England, St. Mary's Abbey.

——, *Society of the Atonement.* Garrison, N. Y., Graymoor.

——, *Prospectus of the Brothers of Mary.* Dayton, O., Mt. St. John.

Anselm, Mother, O.S.D., *The Catholic Teacher's Rôle in the Fostering of Vocations.* Notre Dame, Indiana, Ave Maria Press.

Bridge, Gerard, O.S.B., *Monographs on Vocations.* Beatty, Pa., Archabbey Press.

Burke, Patrick J., *Why are the Harvesters Few?* Baltimore, Md., St. Mary's Industrial School Press.

Capuchin Father, *Vocation and the Capuchin Order.* Milwaukee, Wis., Capuchin Fathers.

Cassilly, Francis, S.J., *What Shall I Be?* New York, America Press.

Conniff, Paul R., S.J., *Vocation.* New York, Benziger Brothers.

Doyle, William, S.J., *Vocations.* Brooklyn, N. Y., International Catholic Truth Society.

Ephrem, Brother, C.S.C., *The Training of a Brother.* Notre Dame, Indiana, Ave Maria Press.

Fischer, Herman, J., S.V.D., *The Call of Christ.* Techny, Ill., Mission Press.

Foley, Theodosius, O.M.Cap., *The Capuchin Lay Brother.* Garrison, N. Y., Capuchin Fathers.

——, *The Making of a Capuchin Priest*, Garrison, N. Y., Capuchin Fathers.

Garesché, Edward F., S.J., *A Month's Devotions to Mary, Queen of Vocations.* St. Louis, Queen's Work Press.

——, *Teaching for God.* Chicago, Ill., Loyola University Press.

Geiermann, Peter, C.SS.R., *Vocation: The Secret of Happiness.* St. Louis, Herder.

Henry, John, C.SS.R., *The Earthly Paradise for Prospective Lay Brothers and Lay Sisters.* St. Louis, Herder.

Hohn, H., *Vocations: Conditions of Admission*, etc. St. Louis, Herder.

Kirsch, Felix M., O.M.Cap., *Fostering Vocations*, in *The Catholic Teacher's Companion*, New York, Benziger Brothers.

Leo, Brother, F.S.C., *What a Christian Brother Is.* Ammendale, Md., St. Joseph's Normal Institute.

Lord, Daniel A., S.J., *Our Nuns.* New York, Benziger Brothers.

——, *Shall I Be a Nun?* New York, America Press.

Maes, Camillus Paul, Rt. Rev., *Vocations and Catholic Home Life.* Springfield, Mass., St. Vincent's Mission House.

O'Connor, Armel, *The Boyhood of a Priest.* London, Burns, Oates and Washbourne.

Reger, Ambrose, O.S.B., *Our Catholic Sisterhoods.* Techny, Ill., Mission Press.

Remler, F. J., C.M., *Conversations on Vocations.* St. Louis, Mo., Vincentian Press.

Ross, J. Eliott, C.S.P., *A Novena for Vocations.* New York, Paulist Press.
Schnitzhofer, Urban, O.S.B., *Pray and Work.* Beatty, Pa., Archabbey Press.
Schrembs, Joseph, Rt. Rev., *Vocations to the Teaching Orders.* Notre Dame, Indiana, Ave Maria Press.
Scott, Martin J., S.J., *Convent Life.* New York, Kenedy.
Thuis, Stephen, O.S.B., *Benedictine Life and Ideals.* St. Meinrad, Indiana, Benedictine Fathers.
Vignat, Louis, S.J., *In Thy Courts.* New York, Longmans.
Vincentian Father, *Questions on Vocations.* Springfield, Mass., St. Vincent's Mission House.
——, *Vocations Explained.* New York, Benziger Brothers.
Waldron, Paul, *Fishers of Men.* St. Columbans, Nebraska, Columban Fathers.

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OXFORD AND ST. PETER.

IT is not without historic significance that when a group of university men within the Church of England made a supreme effort to defend their Church from disestablishment and secularization, their effort was at once called the Oxford Movement. The University which in nurturing John Wesley had almost overthrown the Episcopalianism of the Church of England seemed, within a century, to make a counter-move to withdraw the Church of England from its stifling crown-control by an appeal from human temporal power to a divine Episcopal power. This Oxford spirit, though happily and effectively seconded by scholars of the sister University of Cambridge, has never ceased to further the movement by the sincere work of Biblical and Patristic scholars.

As some years ago THE ECCLESIASTICAL REVIEW[1] welcomed a series of articles on the Oxford Movement, in which we marked its latest phases sympathetically, we take it almost as a duty to signal the latest and perhaps the most significant

[1] See "Oxford Movement and Its Latest Outcome", "Romeward Movement in the Anglican Church", etc. ECCLESIASTICAL REVIEW, Vols. XXVI, pp. 129 ff., 385 ff. and 559 ff., XXXVIII, pp. 275 ff.

offspring of that movement. In spite of the obvious defects of all human effort, especially in delicate religious issues, we have always felt the primary need of undertaking the hard craft of peace-making. To this hard craft we have been driven by the conviction that a quarrel has begun when each side accuses the other; and that a quarrel is ended when each side accuses itself. This desire to fulfil the part of peace-maker has had few reënforcements so effective as that of two articles of Professor C. H. Turner in the August and October (1926) issues of *Theology*.

Almost everything about these scholarly articles makes for peace. *Theology* is published by the Society for Promoting Christian Knowledge; a publishing society of literary worth has been mated to such wide-hearted charity that it has the function, if not the name, of a Society for Promoting Christian Reunion.

Moreover, *Theology* with the instinct of true charity has from its first issue dedicated its undeniable scholarship to the cause of peace. It has thought that it would serve its own Church best by restoring its union with the Church of Rome. Rightly enough in taking the part of King's counsel for its mother-church it has felt the duty of signifying its accepting points which we, in the loyalty we owe to our Mother-Church of Rome, could not accept. But in desire and in effect it has dealt with the main matters of dispute in a serene atmosphere of truth and peace; indeed of peace through the truth.

Although every issue from its beginning has but strengthened our belief in its hunger and thirst for this victory of truth and peace, we own we were surprised at the fine effort after reconciliation made, in the best traditions of the Oxford Movement, by an Oxford professor, Mr. C. H. Turner. For the present writer, who has been an anxious watcher of these matters for some forty years, no other effort toward peace has a greater, or at least a like significance. In saying this we do not forget either the official profession of the Lambeth Conference that no project for Reunion could be considered satisfactory which did not include reunion with the See of Rome, or the personal profession of that great scholar, Bishop Lightfoot: "Even a cursory glance at the history of the Apostles in the Gospel record reveals a certain primacy among the

Twelve. . . . Above all, he receives special pastoral charges." [2] We are not belittling these important statements when we say that they did not undertake, and therefore do, what Professor Turner has undertaken and done. Indeed it would seem that Professor Turner has undertaken to do the work created and demanded by the Lambeth Conference and Bishop Lightfoot. The Oxford professor has patiently analyzed the *sources* in order to prove the alleged fact. His analysis sets the fact forever beyond the cavil of mere disputants.

Professor Turner's exordium is a typical example of what might almost be called "the Oxford manner"—a very courteous and winning manner!

> The question of *Petrine primacy* is a question of controversy and a burning one. But it is possible to approach it in a spirit, not of controversy, but just with the single object of trying to see exactly what the evidence tells us; and I can at least say for myself that the attempt to do this on a fairly comprehensive scale has helped materially to clear up my own ideas and has led to a connected and, I think, consistent picture alike of the original elements and of the process of development in the first three or four centuries of the history of the Church.[3]

This courteous and undeniable appeal to judge a great fundamental fact not on prejudice but on evidence fitly finds its place at the head of a scholarly display and analysis of the evidence. There follows an appeal to his friends, not unlike St. James's eirenic appeal to his party at the Council of Jerusalem:

> Let me say at the start that we of the Church of England, and Protestant scholars in general since the Reformation, have failed to give its due weight to the testimony supplied by the New Testament, and in particular by the Gospels, to the unique position there ascribed to St. Peter.
>
> Protestants have been under an overpowering temptation to minimize anything in the New Testament which might seem to give sanction even to the beginnings of the Roman theory of the Papacy; Anglicans have been so anxious to bring into strong relief the unique position of the Apostles that they have tended to overlook any parallel indications of a unique position among the Apostles of St. Peter.[4]

[2] *Clement of Rome*, II, 481. [3] P. 66. [4] P. 66.

Professor Turner, faithfully following his "single object of trying to see exactly what the evidence tells us . . . and to give due weight to everything that our documents tell us," examines in detail the witness of St. Mark, St. Matthew, St. Luke (Gospel and Acts) St. John, St. Paul (Galatians and I Corinthians). To this study, which is of most significance, there is added a study from early Church history.

The scholarly attitude toward the evidence of the four Gospels shows itself in the following words:

> What impresses me more than anything else is the convergence of the testimony of these four documents in the prerogative position allotted to St. Peter. The writers are not simply repeating one another; the more important sayings reported are different, the indications to all appearance independent; but they cohere to a remarkable degree, *and they must I think be taken to represent a common attitude of all parts and sections of the Christian society in its earliest stages.*[5]

We have ventured to italicize the last words which enunciate an exegetical principle of first importance.

Our readers will be glad to have a summary of Professor Turner's findings:

> *St. Mark:* Now I cannot help thinking that it is significant that St. Mark's Gospel is the only original source of all that the Gospels tell us in disparagement of St. Peter.
>
> Like the others it marks out Peter as the leader and spokesman of the others. . . . None of the other Gospels add anything to our knowledge of St. Peter save in the direction of further confirmation of his preëminence as leader amongst the disciples of Christ.[6]
>
> *St. Matthew:* [After a detailed examination of the mentions of St. Peter in the Gospel Professor Turner continues] These indications would be quite enough to show that in the circles from which the matter peculiar to the First Gospel was drawn the prerogative position of St. Peter was amply recognized.
>
> But there remains, of course, still to consider the most striking testimony of all [Matt. 16:17-19] . . . No words could well be more startling than these. In the Palestinian surroundings where the First Gospel was put into shape no sort of doubt can have existed as to the unique position believed to have been conferred by Christ

[5] Pp. 66, 67. [6] P. 68.

on his chief Apostle; and if for Palestinian we substitute *Syrian* or *Antiochene* we must ascribe the belief to Gentile as well as to Jewish Christians . . . I think we shall find reason to suspect that no such promise was made to the Apostle on the occasion to which St. Matthew ascribes it; but I think we shall also find reason to conjecture such promise was really uttered by our Lord at a later and still more supreme moment.[7]

St. Luke: Like Matthew, but with more independence of treatment, Luke takes over from Mark the greater number of his references to St. Peter; but like Matthew he adds a sufficient number on his own account to show that St. Peter's name was as prominent in the recollections or traditions on which he drew as in other Christian circles; and again like Matthew he makes one special addition which puts into sharp relief the prerogative position of St. Peter among the Apostles.

Luke was a disciple of St. Paul, and the idea of parallelism between Paul and Peter is fundamental in the Acts; but neither in the Gospel nor in the Acts is there any sign of an attempt to belittle St. Peter in the process . . .[8] Much more important is the passage [Luke 22: 24-32] which in the setting given to it in the Last Supper is unique . . . the charge to St. Peter alone is St. Luke's special contribution to the evidence for the distinction between St. Peter and the rest . . . *And thou, so soon as thou shalt be converted, stablish thy brethren.* Whether the *brethren* are Christians generally or [as the context suggests] the Apostles in particular, St. Luke's Gospel comes into line with St. Matthew and St. John in thus assigning to our Lord a solemn commission of leadership—we might almost say of authority—to His Chief Apostle.[9]

St. John: The Evangelist shows himself extraordinarily independent of the earlier Gospels. What he has to tell us of St. Peter acquires, therefore, a special interest. And the sum of it is that *Simon Peter*, for that is the name habitually used in the Fourth Gospel, has just the same place of prominence as in the other records, and that, just as with them, one new saying of most significant import is grafted on the Marcan stock.[10] As the story draws to its close, St. Peter comes more and more to the front; and at the close itself the same note is intensified.

Before Jesus leaves His disciples He abolishes by a thrice-repeated appeal to Peter's affection the triple denial, *and charges the Apostle solemnly to feed His lambs, and to rule and feed His little sheep* [21: 15-17].[11]

[7] P. 70. [8] P. 72. [9] Pp. 72-74. [10] P. 74. [11] P. 75.

Again we have presumed to italicize these words in order to point Professor Turner's courageous, scholarly faithfulness to the documents. Even the Revised Version did not dare to give a quite accurate translation of the original Greek when it set out to amend the obviously inaccurate translation of the Authorized Version. This may be seen at a glance.

Greek	Βόσκε τὰ ἀρνία μου.	Ποίμαινε τὰ πρόβατά μου.	Βόσκε τὰ πρόβατά μου.
Authorized :	Feed my lambs.	*Feed* my sheep.	Feed my sheep.
Revised :	Feed my lambs.	*Tend* my sheep.	Feed my sheep.
Turner :	Feed my lambs.	*Rule* my little sheep.	Feed my little sheep.

Acts: St. Luke leaves us in no doubt as to the significance which he attributes to the case of Cornelius. Like the conversion of St. Paul, but unlike any other story in Acts, it is told in effect three times. . . . Here is the essential moment in the winning of Gentile liberty; *here, and not in the Council of Jerusalem are we to see the central point of the book of Acts. Peter has here secured the freedom of the Gospel which Paul is to preach.* There is thus organic connection between the first half of the book and the second, between the Apostle of Jewish and the Apostle of Gentile Christianity.[12]

St. Paul (*Galatians* and *I Corinthians*) : Writing on Gal. 1 : 18, "Then after three years I went up to Jerusalem ἱστορῆσαι Κηφᾶν" Authorized: *to see Peter.* Revised: *to visit Cephas,* Professor Turner again amends the Revised Version's amendment of the Authorized Version.

To translate ἱστορῆσαι *visit* is not in itself adequate; in classical Greek, at least, the word always connotes the idea of *inquiring, learning by inquiry* . . . And we need not doubt that he *visited* St. Peter not merely to make his personal acquaintance but to *inquire* of him, to learn what he could . . . [13] It is clear, then, I think that the evidence of St. Paul is entirely in accord with the evidence of the Gospels as to the prerogative position assigned to St. Peter in relation to the rest of the Apostles.[14]

. . . the constant tradition of the primitive Church, so far as we have it positively expressed, asserted the unique prerogative of St. Peter.[15]

These words of a famous European scholar fitly come from the same home of learning that gave the Church of Rome its

[12] P. 78. [13] Pp. 192, 193. [14] P. 194. [15] P. 74

Newman and its Manning. May they be the beginning of a new Oxford Movement, or of a new, last phase of a movement which throughout the best part of a century has not ceased to move.

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THE PARISH PRIEST AND COMMERCIALIZED AMUSEMENTS.

THERE is not a parish priest in the land who would not be well content if he might disregard altogether the vexing problem of commercialized amusements and their influence on the people and give himself rather to the affairs which more directly concern his priestly office and the care of souls. For these latter things he is trained and he is accustomed to deal with them, but concerning commercialized amusements, he finds it hard to form a judgment. It is harder still to know what to do to counteract their bad influence on his people.

Yet, no one with even slight experience can well deny that these same commercialized amusements have a very distinct influence on the people at large and on the Catholic faithful in particular. We cannot close our eyes to the fact that they have brought a new problem to the pastor of souls. In former times, the difficulty existed, of course, to a certain degree. Amusements have always played a very important part in the life of the people and from the days of the early Fathers of the Church until our own time they have been a subject of anxiety to pastors of souls. But our day has witnessed such an extraordinary increase in amusements, such a systematizing of them and a commercializing of them, that the problem has been immensely increased.

It is impossible any longer to bid the people stay away from public shows and spectacles as did the Fathers of the Church, or to preach indiscriminately against the public amusements as did the moralists of a later age. In those simple days men and women lived at home for the most part and led an interesting family life. They had no real need to be amused outside their home and so it was no great privation to be told to stay away from the games and spectacles. But nowadays commercialized amusements, at least in the wider sense, have

become a public need, and the purveyors of entertainment are engaged in a business which for magnitude rivals almost any commercial enterprise.

The whole complexion of society has altered more profoundly than we realize even during the last thirty or forty years, and it promises continued development in the direction of systematized amusement and recreation. Labor-saving devices have lessened the toil of man and given him more leisure. Working hours are shortening, vacations lengthening. Even the mothers of families have more leisure, without neglecting their household toils. To take a homely instance, more than one-fourth of all our households are now equipped with machines which wash the clothing of the family and laundries do the work for many more. Homes are smaller and more easily cared for. In a word, people have more and more time to amuse themselves and are not slow in taking advantage of that opportunity.

Add to this, that new inventions are constantly making it easier for people to come together from long distances for amusement. The rapid transit systems and the automobiles transport the populace from country to city, from one part of the city to the other, even from town to town, with such ease and swiftness that the commercialized amusements can draw their patronage from very large districts. Then too, the restless spirit of the time makes the people ill-content with an evening spent at home and anxious to get abroad, somewhere or anywhere, for recreation. No wonder that they flock to the dance-halls, the moving-picture theaters, the out-of-door resorts in summer and all the various array of commercialized amusements.

From the standpoint of the parish priest, this tendency of the times has more than one disadvantage. It accounts in part for the decay of many parish societies and activities. There was a time when a meeting of a sodality or other parish gathering was in the nature of an event to the people. Even church services were a comparative excitement in their lives. They stayed at home most of the nights of the week and it was comparatively easy to get them to attend meetings, conferences, devotions. Nowadays, on the contrary, every evening is preëmpted. Young and old have not only one but several

things they would like to do on each successive evening. The consequence is that it is far more of a sacrifice for them to come to meetings and attend devotions than it was for their forebears, nor do the mild attractions of Catholic societies stand much chance against the decided allurements of commercialized entertainments.

But there is another phase of the commercialized amusements of to-day which is still more disquieting. We constantly hear justified complaints about the evils of the stage and of current literature, as well as of the movies which are in some way the mirror both of the one and the other. Admitting all the good results of commercialized amusements we still have grave reason to regret the evil they do, especially to the young who are precisely the ones most attracted by their diversions and excitement. Every pastor can speak movingly of his personal observation of the bad effects of commercialized amusements. They are not entirely bad, not perhaps any worse than those of other times, but they appeal to an immensely larger number of persons than ever were reached before and the consequence is that they have a far graver effect quantitatively, so to say, if not qualitatively, than they had in times past.

Where in former times well-to-do persons went to the theater once a week and considered this quite a dissipation, now the whole populace turns out several times a week to go to the movies or to other public places of amusement. Where only the wealthy in olden days could travel hither and thither at will, now the whole world is on wheels, speeding about in search of amusement. Where in former times magazines and newspapers had a moderate circulation and were read by the more leisured class, they now go everywhere and are found in everyone's hands. All this has greatly augmented the problem of commercialized amusements and made it a most vital one to all who have the care of souls.

Extremes to be Avoided.

There are of course two extremes to be avoided in discussing this very timely subject. The one extreme is to go too far in condemning commercialized amusements, in criticizing without distinction or mercy. There are some who can see no good

in all this vast mechanism of amusement, who only dwell on the evil and deplorable results that flow therefrom and who take a pessimistic view of the state of society in general, and of amusements in particular. This seems neither reasonable nor wise. The priest who takes this attitude becomes ineffective in his protests and recommendations. The people, listening to his tirades against amusements, merely conclude that he is an extremist or does not know what he is talking about, because they fail to see, in their personal experience of amusements as they are, that these produce such terrible results or do so much harm as the Father seems to think.

Besides, such attacks and condemnations contain no constructive suggestion as to what prudent people should do in the matter of amusement. There is little virtue in a "don't" unless it is accompanied by a "do". Commercialized amusement, in one form or another, has become an integral part of the life of a normal person nowadays, and we must accept the situation as it is. Besides, there is no gainsaying the fact that these commercialized amusements have distinctly beneficial results. In itself, to sit quietly in a pleasant theater and look at moving pictures which are decent and entertaining is a recreation superior to many other ways of spending leisure time. People will not stay at home quietly of nights and read chosen literature unless we educate them to do so by persevering effort. Even if we did succeed in doing this, an occasional evening at the movies, providing they were good movies, might be a beneficial change.

Again, the reading of current magazines and papers, which is one of the commercialized amusements of decided popularity, is not an unmixed evil. With all their bad features, the newspapers do an enormous amount of good. Even the popular magazines of the better class have to be credited with many beneficial effects in righting wrongs and promoting worthy movements. To give full credit for the good that is in commercialized amusements is a necessary step toward remedying the evil. There is no use trying to keep our people away from them altogether. The practical course is to encourage them to patronize what is worthy and excellent and to teach them to avoid what is harmful and degrading. This is a lesson which many of our Catholic people sorely need to learn, and which they will learn best from the pastors of souls.

Not so very many priests, however, go to this extreme of utter condemnation of commercialized amusements. Most of us recognize, at least to a degree, the benefits of these amusements, but there are too many of us it would seem who go to the opposite extreme, adopt an attitude of inaction or indifference toward the commercialized amusements and do little or nothing to guide the faithful or to encourage worthy recreation so as to deter them from patronizing harmful amusements and to induce them to frequent those which are wholesome and profitable.

The busy priest sometimes looks on subjects like this with a sort of despair. The material and spiritual needs of his parish take up so much of his time that he is at his wits' end at how to accomplish the necessary day's work. Sometimes a certain lack of system and proportion in the accomplishing of parish duties adds to his perplexities. He is encompassed by such a multitude of questions that pertain to his immediate work that he gives up problems like the one we are dealing with, as practically impossible of solution and so leaves his people to do what they like in the matter of choosing amusements without any advice or guidance from him.

This other extreme is just as damaging as the first. Perhaps it has even graver consequences, because tirades against modern amusements, even though intemperate and not discriminating, at least call the attention of the people to the danger and put parents on their guard by reminding them of their responsibility for the little ones. But where nothing is said from the pulpit or in private conference from year's end to year's end about commercialized amusements, the movies, the reading of current literature, dances and dance-halls, and the public places of resort for exercise, bathing, and sociability, many good persons who would take a kindly suggestion and avoid what was wrong, go on exposing themselves and their children to bad influences when a word from their pastor would have made them realize their duty in this matter.

An Excellent Topic for Instructions.

Neither does it seem to be a valid reason for neglecting this priestly counsel to the people about the use and abuse of commercialized amusements that the pastor is so much occupied

with other things. For this pastoral counsel fits in excellently with the necessary ministrations of the priest and can be given in sermons, in private talks when visiting the people, in the confessional, in the parlor, in a word during the ordinary and necessary intercourse of the priest with his flock. In fact, this topic, prudently and wisely treated, will form a very interesting as well as a very salutary theme both for preaching and conversation. We naturally and rightfully shrink from the sensational and wish to avoid in our sermons the unwise sensationalism to which non-Catholic preachers so unhappily resort to draw crowds and attract attention. But this subject of commercialized amusements has the advantage of possessing intense interest in itself and at the same time offering a very proper and even necessary subject for homilies to the people. We need only to read the sermons of the Fathers of the Church to convince ourselves of this. Many a pungent paragraph in their discourses has to do with guiding and warning their people in this matter of popular amusement.

The faithful sometimes complain that the sermons preached to them are aloof from their own practical life and give them little direction in the matter of personal conduct. They take away little from the Sunday sermon, they say, that they can remember and put into practice during the week. Give them some true instruction about commercialized amusements, their use and abuse, and you will find that they will remember what you say much longer than if you confine yourself in your sermons to pious generalities on good conduct. If you can get them to patronize good amusements only and to use their leisure time well and wisely, you will have done them an inestimable service and one which most likely many of your flock quite definitely need. For there is no disguising the fact that our Catholic people form a very substantial part of the patrons, not only of good and worthy commercialized amusements, but also, alas! of those which are off-color and evil. Who does not know how common it is for a Catholic to devour yellow literature and therefore to support it, to patronize bad shows and to frequent places of amusement where, in the language of the Fathers of the Church, "Christians should blush to be seen"?

To be sure some may say that the people know their duty in this regard and go into danger with their eyes open. But is it quite true that they know their duty or at least realize it as they should? The spirit of the day is a spirit of license and many Catholics are carried away by the current, amusing themselves as everybody does without much realization of the danger they are running. The sensible, kindly admonition of their pastor will help to bring them to their senses and make them realize the peril to which they are exposing themselves and their families in patronizing indiscriminately the bad as well as the good of commercialized amusements.

Of course, the sermons preached on this subject ought to be well thought out, sensible, prudent and moderate. If we give the people the principles which should regulate their conduct in the matter of amusement, they can make applications to suit their own case. The trouble is that so many, even among Catholics, seem never to have acquired a personal grasp of the fundamental principles which should govern the choice of amusements. Not one sermon, perhaps, but a whole series of instructions on the subject, would be necessary to set them right, and they will listen with assured attention when a topic which comes so near home to them is explained with sympathy and moderation, and with a mature knowledge of the situation.

Some Suggested Heads of Instruction.

Such a course of instructions might well begin with a talk on the nature of amusement in general, its necessity to human beings as they are, and the principles which govern the right choice of entertainment. Some sort of relaxation and amusement is just as needful to most men and women who lead an active and strenuous life as is food or sleep. The Church recognizes this principle in the ordering of the life of religious communities. She assigns as a matter of obligation certain periods of the day when recreation is to be taken. This recreation usually consists of pleasant and friendly talk which recreates the mind and relaxes the tense nerves. Besides, those who are students in religious communities have periods assigned them for physical exercise and they are given a vacation, usually in the summertime, during which they are encouraged to amuse themselves in an innocent way so as to unbend their minds and thus make ready for another strenuous year of study.

To take recreation and amusement is therefore in itself a commendable thing, and just as we are wise if we select the amount of food and sleep which will keep us most fit for work in the service of God, so we are doing a prudent and meritorious action, when for the love and service of God, we recreate ourselves befittingly so as to be more ready for the duties of life.

But the choice of recreation is really a momentous affair and one which has much more influence on our character and destiny than many persons think. It is the use of leisure time which marks the individual character. What we do for a livelihood, we often do not so much out of choice as of necessity. But what we choose as a recreation indicates our individual preference. Those who insist on frequenting only innocent and worthy entertainments show that their life is upright and their character good. Those who are careless in their choice of amusement have little self-respect and prudence, surely, while the wise individuals who select entertainments which are really elevating and refined (and these can be found, among the endless multiplicity of amusements which are offered to the public), show that they have a right regard for their personal improvement, which depends a great deal on the use they make of their leisure.

In the same or in the following instruction, it would be well to call the attention of the people to the fact that in choosing their entertainments they have to consider not only their own personal interests, but the welfare of their families and their neighbors and the interests of the public generally. Here enter in the principles of our responsibility for others, the duty of giving edification and avoiding scandal, of not leading others into temptation, and of not giving our approval to what is positively bad. Even where it would be quite harmless for the individual to take part in some amusement, it might be wrong to do so, because the younger members of the family would follow, or because others would take scandal, or finally because one's presence would tend to encourage and approve what was objectionable and wrong.

This is a thing that our people do not realize enough, the influence of their approval or disapproval on commercialized amusements. Entertaining as a business is subject to the laws

of other businesses where the demand controls and determines the supply. If to-morrow, for example, all our Catholic population would refuse to buy questionable periodicals and books and would write to protest to the publishers thereof, would avoid all moving pictures or other entertainments which are objectionable, and would shun all the places of public recreation where anything offensive to morals is allowed, and at the same time would voice their pointed objections to such things, many enterprises which are ruining souls would straightway become unprofitable, and, since these things are done for profit more than for any other reason, our opposition to them would put an end to their bad activities. There is too little sense of personal responsibility among our people in this regard.

It is the priest, it would seem, who has the duty of instructing his people as to their responsibilities toward other individuals and toward society at large. How many interesting and practical talks he could give on this one topic of personal responsibility, of the giving of good example, of an interest in the welfare of others, of the duty of the Catholic man or woman, or for that matter boy or girl, to help others to be good and to aid in the purification of society and the uplifting of standards of amusement and recreation by always choosing what is best and by avoiding faithfully what is degrading and unworthy.

It is to the credit of human nature that people sometimes find it easier to be good for the sake of others than out of their own mere personal interests. The responsibilities of parenthood have steadied many a wayward character. The realization that others depend on us for their moral strength gives us more zeal for personal goodness. Now the part of the laity in saving souls, in doing away with bad influences and promoting worthy standards, especially in this matter of commercialized amusements, is all too little realized even by good Catholics.

Is it not strange that the sermons of our zealous pastors do not reflect more vividly the conviction of priests concerning the lay apostolate? Can it be that preaching has lost for us to some degree its true character of paternal instruction, guidance and exhortation and has become too much of a conventional

part of Sunday's service? To take up topics such as we have been mentioning would put not only interest, but life and vigor into our pastoral instructions.

Catholics as Entertainers.

Another aspect of this question which is of increasing importance is the fact that our Catholic people are coming to have greater and greater control of the commercialized amusements as producers, managers, even performers in amusement enterprises. Not long ago, in New York City, we were speaking to a gentleman who holds an influential place in the moving-picture industry and who is intimately acquainted with the conditions therein. I remarked to him that it was frequently said in print and elsewhere that the amusement world and the moving-pictures in particular were controlled by men of Jewish race. "Father," said he, "I do not know whether you realize how largely young Catholics are getting control of the amusement field. In the moving-picture industry in particular a number of the largest producing corporations are managed by them. The men who established the businesses have in many cases grown old, and acquired great wealth and so have retired in large measure from the management of their corporations. The young, energetic fellows who have worked into their place in the real control of the business are in many instances of your faith. Let me give you examples." He then went on to mention name after name of Catholic men who have come into control of great producing companies and we were surprised to learn to what extent the industry was directed by Catholics.

The same thing is true, though perhaps to a less degree, in the world of exhibitors of moving-pictures. In not a few instances in our large cities chains of twenty or thirty moving-picture theaters are managed by Catholics. Catholics are to be found in the general agencies which arrange the programs of dancing, singing, dramatics, etc. When we further recall that a proportion of the entertainers themselves are Catholics we see that our people have a good deal to do with determining and directing the character and quality of commercialized amusements.

The same observation may be made of periodical literature which comes in large part under the category of commercialized amusements. Not a few of the writers, artists, editors, managers of newspapers and magazines are Catholics and all these have their share in determining what shall be the contents of the publications for which they work. The theatrical world is also, though perhaps to a less degree, shared in its control by Catholics, and the places of public resort (Coney Island in New York is a classic instance) are largely controlled in many instances by Catholics.

Courses of instructions about commercialized amusements such as we have suggested, and personal talks on the subject in the course of pastoral visits would reach the Catholics who have sway over the amusements we have mentioned and others besides and would help to arouse them to a sense of responsibility and to make the more conscientious search their hearts as to their influence on their fellow men through the direction of these amusements. By their association with their business colleagues, these Catholics in turn could exert a salutary power which would be even more widespread than personal authority. They could help to create a healthy public opinion among the directors and producers of commercialized amusements which would do more than anything else to raise the standard and to correct abuses.

It is quite true, of course, that the public by its patronage determines the success or failure of a popular amusement, and the public as a whole therefore ultimately controls the situation. But it is also true that the great producers of amusements can sway the public this way or that and small groups of persons or individuals are often almost powerless in the hands of these promoters of amusements. They go to theaters or they read magazines and take what is given them, good or bad. To influence the producers, therefore, by instructing the Catholics more thoroughly in their duties and responsibilities, would be a great public service as well as a singularly fruitful spiritual and pastoral ministry.

Points of Personal Conduct.

The same course of sermons and private talks that we have been suggesting, though it would deal directly with com-

mercialized amusements in their manifold form, would include a great many useful and even necessary instructions on points of personal ethics, none too well understood by many of the faithful. These instructions would probably enter the mind more readily and abide there the longer because they were given in connexion with so timely and burning a topic which has such a general and practical interest nowadays for ordinary people.

Thus for example the topic of the sinfulness of putting oneself in a proximate occasion of sin would enter into such instructions and be illustrated by prudently chosen, but easily memorable instances. So would the question of our responsibility for the sins of others through scandal, cooperation or bad example. Does it not quite often happen that our exhortations to the people to avoid this or that evil of the time fail of their purpose because we do not explain enough the conscientious principle on which they depend? We give them a series of "don'ts" without bringing home to them the reasons for avoiding what we condemn. If our people realized more keenly their responsibility for giving scandal to others, they would not so often patronize bad amusements or go to indecent extremes in dress or conduct. Because these things have no effect on them personally, they are too apt to look on them as harmless, quite forgetting their responsibility for others.

The right public spirit and a zeal for the help of others might also be stimulated by such sermons, prudently and wisely planned. Some people look on themselves too much as a class apart and dispense themselves from civic and public duties as though these did not concern Catholics. Quite the opposite is true of course. Catholics should be the very best of citizens and should be more zealous for pure manners and morals, for innocence in public amusements, especially for the protection of the young from contamination, than any other part of the population. What other group or denomination can realize as do we the preciousness of purity and the evil of amusements which offend against it? Or who should have so clear a realization of our responsibilities toward our neighbor and our duty toward the young? Yet we are too often saddened by the listless apathy of Catholics toward the repression of evil and the protection of youth while at the same time non-

Catholics are working strenuously to remedy conditions which we should be the first to deplore and strive to correct. In such things Catholics naturally and rightly look to instruction and leadership from their priests. Will they rise up on the day of judgment and complain that we have not duly instructed them nor encouraged them to take their part in these necessary reforms?

There is a temptation to look on reform movements championed by non-Catholics as insincere fanaticism, and to impute personal and selfish motives to their promoters. It is really a temptation, because we have no business going beyond the absolute evidence in judging hardly of others' intentions. Of course, some of these movements are ill-advised and fanatical, but even then the energy of their promoters would be an implicit reproach to us, if with so much light, guidance and incentive and so clear a realization of the nature of evil we did not do our part to stir up our people to take a due share in purifying social life, in right ways and by prudent and kindly methods.

We trust that these reflections, which might be much developed beyond our present compass, will be of help to many pastors of souls in preparing wise and careful instructions to their people on one of the most burning and vital issues of their present-day lives. Such a series of instructions may well be repeated each year and brought up again and again in different forms and with different applications as each year new groups of Catholic young people reach the age of adolescence and are caught up in the whirl of commercialized amusements.

The topic requires indeed some thought for its right presentation and a great deal of calm common sense as well, so as not to go to either of the extremes we have mentioned above. In succeeding articles, we look forward to taking up the various forms of commercialized amusements most popular to-day and discussing them from the viewpoint of the pastor who wishes, as all good priests do, to guide, instruct and encourage his people to a right use and a wise restraint in this momentous matter of public entertainments.

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PASTORAL COMMENT ON CLERGY RETREATS.

SOME time ago the REVIEW published certain practical observations gathered from a conversation between an experienced pastor and his assistant. In the present paper I venture to offer similar suggestions culled from a like source on the subject of Retreats for the Clergy.

The topic had been brought up by a visiting priest who sought to justify his off-hand statement that "the last retreat was a fizzle" by criticizing in detail the retreat master, the appointments, meals, service and summer heat, all of which combined in his opinion to make the exercises untimely and useless.

When my pastor, who had listened in silence to the diatribe of our young clerical friend, was appealed to for an opinion he replied; addressing partly our visitor but in the main the young curate his assistant as though intending to argue the matter out for the common benefit.

The following is a desultory sketch of the conversation that followed.

P. You seem to ignore the primary purpose of Retreats in the sense in which they were conceived by men like St. Ignatius when he composed the *Spiritual Exercises*.

Let me speak plainly. It is hardly just to criticise the retreat masters who mean to help us even when they try to amuse. What I should have to find fault with is rather the fact that they are not always sufficiently honest with us—not direct and blunt enough.

V. O, I think the Father who gave us the last retreat was honest enough. He told some stories that struck home and are likely to be remembered by those who heard them. I think most of us enjoyed the humorous part. It helped to ease the pressure of ecclesiastical discipline which forces the men to give up home comforts and accommodate themselves to a week's community life.

P. Surely. It is no easy matter to make the personal adjustments which a community life demands from those who are habituated to solitary pastoral life and accustomed to be waited upon as masters of their own house. The latter is apt to foster a certain selfishness and inconsiderateness of others which has to be overcome by spiritual motives.

It is true that one week's living in community will not help us much to the attainment of that spirituality, especially among the surroundings of companionship that necessarily foster noise, talk and the curiosity caused by impromptu meetings.

V. That has been my impression also, and caused what I consider the failure in my own case to make a good retreat. I believe that all of us would do better if we were allowed to make individual and private retreats. One needs solitude for such spiritual work. Besides, even if one were well disposed to make the annual common retreat profitable to his soul, he is often hindered by an odd few of the crowd who by their open indifference lower the spiritual atmosphere which makes for recollection.

P. You are probably right. Nevertheless it remains true what Thomas à Kempis says: "If thou canst let men alone, they will let thee alone to do what thou hast to do." Even in a noisy crowd one may preserve the retreat atmosphere by keeping to oneself, and disregarding human respect refuse to enter into unnecessary or trivial conversation. There is a satisfaction in having the courage to ignore disturbing approaches and to note the defeated expression on the face of the tempter.

V. That is a temper of courage which I fear most of us lack. To refuse to respond to a brother priest's overtures at conversation seems not only impolite but also unfeeling and brutal. I for one find it hard to do it.

P. There it is. You have to do violence to your sensitiveness, so as to acquire the habit of what is unquestionably the duty for the time, if you propose to make a retreat and preserve the necessary recollection. "Tantum proficies quantum tibi ipsi vim intuleris": your progress in virtue will be proportionate to the violence you do to your natural feelings, says the Imitation of Christ.

Look at yourself when you are physically indisposed. You become self-centered at once and take hardly any interest in anything but the ailment that afflicts you. You talk about it, its symptoms; you take disagreeable medicine; you are very particular to observe the minutest directions of your physician, even blindly putting your trust in his prescriptions.

Apply the same conditions to your spiritual well-being. Trust your spiritual director during a retreat and carry out his prescriptions.

V. No doubt you are right, Father. Still one feels the difference if the retreat master is lacking in helpfulness because of his dry and matter-of-fact manner. One likes to be interested.

P. Quite true. An interesting and convincing talker as a retreat master is a power. But it is a serious mistake to rely upon that power exclusively. We need to be convinced that our spiritual reform or improvement calls for coöperation on our part in a direct and active way.

We are to some extent in the attitude of a congregation of worldly-minded people to whom we preach penance. A preacher with a flaming tongue is apt to get results sooner than we who appeal to the crowd in our Lenten discourses once or twice. It takes a series of earnest talks before the listeners awaken to the eternal truths. If they were to come eager to improve their lives it would be different. As it is they mostly expect the preacher to do the work for them.

The same is true of a retreat. The retreat master follows the Spiritual Exercises of the great Saint who founded the order. These Exercises are known to have done wonderful work not only in reforming priestly lives but in making great saints.

V. But then you expect the retreat master to breathe into these Exercises the spirit which produced such results. Don't you? One of the Jesuit Fathers himself, as I remember, in praising the efficacy of the Exercises so as to arouse our interest said that St. Peter Canisius wrote to St. Ignatius that when learned people came to him with their doubts and difficulties in matters of faith, he invariably prescribed for them the Exercises and it always cured them.

P. Yes. St. Peter Canisius undoubtedly made sure in these cases that the men with whom he dealt entered fully into the spirit of the Ignatian Exercises. You do not realize their power to act on the soul unless you meditate your way through them and try to order your daily life and activity as much as possible in harmony with the principles and rules laid down therein.

If it were in my power I would prescribe a full course of the Exercises at least once during the seminary course for every aspirant to the priesthood. I do not mean an eight days' retreat, but the complete series through the whole month, as is done repeatedly with candidates of the Society before they receive Holy Orders and afterward when they renew their priestly vows. That means of course actual work in which all the faculties of mind, heart, memory, and body are simultaneously exercised.

Our failure to make successful retreats lies mainly in the fact that we don't make retreats at all, though we call our periodical retirement at the bidding of the bishop by that name. What we mostly do is to listen to a series of sermons on more or less practical pastoral subjects, read some religious book, perform certain devotions in common, and then go to confession. There are periodical intermissions when the silence rule is suspended; these give occasions to talks and relaxations that do not at all belong to if they do not absolutely hinder the spirit of retirement.

Now all that is wrong. It is no retreat. Find a truer name for it if you would be honest. A retreat demands total separation from worldly interests. That separation is not the work of the retreat master, though he may help us to realize and carry it on. It is the duty and work of the man who makes the retreat. It is not done by merely listening and approving what the retreat master says, but in concentrating with all the powers of the mind and heart upon the truths proposed for consideration and meditation.

V. What you say, Father, fits the retreat master who belongs to the Society of Jesus. It appears that the Jesuits have a sort of monopoly of the Ignatian Exercises. They are of course trained in them. But what of other religious-order men or secular priests who are called upon to give retreats to priests?

P. Any priest who follows the Exercises of St. Ignatius, and masters the principles, the psychical *rationale* underlying them, in their full bearing so as to render them practical in the pastoral life, is a competent retreat master. That means not merely a speculative but an actual mastery of the spiritual motives and methods as observed in the life of a priest who carries them into practice himself as a matter of conviction.

V. And do you mean to say that nobody but one who acts out the principles and motives found in the Ignatian Exercises is capable of giving a successful Retreat?

P. That is what I mean.

V. I should like to hear you say that to some people not of the Jesuit Order. Why, there are men who enjoy a great reputation as retreat masters, though I am sure they do not use or even approve of the Exercises of St. Ignatius.

P. There may be some difference in the method of conducting a retreat. The principle which calls for separation from daily worldly interests and for personal application on the part of him who makes the retreat is the same in all cases. I doubt that there is any thoughtful retreat master who would disapprove of the Exercises of St. Ignatius as a guiding element in a retreat. But so long as clerical retreats are merely make-shifts and make-believes which priests attend for the purpose of going through the routine of exercises prescribed, listening to a number of sermons or conferences without being made conscious that they have to do some strenuous work by way of meditation and self-denial, little good will come from them to the individual, even though he persuades himself and others that by his physical presence he has done his duty and made a "good retreat".

V. You seem to lay stress on one making an effort to meditate upon the truths proposed by the retreat master. But, Father, I must confess that I have never been able yet to meditate profitably. At the seminary we had of course to attend morning meditation regularly. I found it a trying half hour nearly always unless I dozed and let my mind wander over happenings of the past and hopes of the future. After ordination I tried to keep the resolution made to devote a daily half hour to meditation. I failed mostly and gave it up eventually. Yet we were told that our future usefulness on the mission largely depended on our fidelity to make daily meditation. It is a bit disheartening; but I find others with whom I have talked over the matter in the same boat.

P. My dear young friend, you rather surprise me. Meditation should not be so difficult a thing for one who, like yourself, can write a composition or a sermon. You may find it necessary or helpful in the latter case to use books. The same holds

good with regard to meditation. In the end one becomes accustomed to the method and can dispense with books.

But at all events it remains true that if once you have gone through the Exercises of St. Ignatius—and it would be well if that had been done early in the seminary course—you get a viewpoint of the spiritual life and a way in which to practise it which will stand by you all through your priestly life.

You know the story of the young infidel who was warned against the Jesuits as men who, while actually worshipping the evil spirit, so practised their diabolical art as to deceive the outside world with the appearance of virtue. Their chief means of magic deception was, they said, taught in the Exercises of Ignatius by which they kept the uninitiated under their control for a full month, after which one became a member and supporter of their system. The youth meant to test the truth of the reports and accordingly applied at a Jesuit house for a retreat master who would put him through the Exercises and place it within his power to denounce the Order by his own experience. His friends thereupon saw nothing of him for a month. When he appeared again he seemed a changed man, more serious, more self-restrained than they had known him to be before. When they asked him whether the Jesuits had really made him see the devil as it was said they could do to frighten people into submission he answered: "They did much worse to me; they made me see myself."

That is the point of the matter. A retreat must teach us to see ourselves. Self-knowledge, as even the ancient philosophers recognized, is at the basis of understanding the riddles of life and attaining true wisdom. Our chief difficulty in acquiring perfection lies in the natural repugnance to see ourselves as we are. Shrinking from self-examination we fail to make progress in the only true art of right living.

V. I see and feel the truth of what you say, Father. But what is it that prevents most of us from realizing this need of self-knowledge? Does God's grace, as it operates in the souls of men like St. Ignatius who became convinced of the fact apparently by a special inspiration, cease to operate on the modern mind?

P. Not at all. God's grace is ever ready to sustain us. We must use our reason, however, to invite it and make a be-

ginning. The prevalent spirit of indifferentism, the low standard of virtue established thereby, and the habits of neglect in spiritual matters because we do not feel their importance, being engaged with temporal quests after success, beget an apathy which is fatal to the life of the soul. You do not conquer this apathy, which is like a soul paralysis, if you come to the retreat with cold indifference or confirmed lukewarmness and listen to the instructions with apathy and put not one ounce of personal thought and of effort into then. You keep no silence. Silence, real interior and social silence, is a *conditio sine qua non* for an effective retreat. If you do not keep the prescribed silence you excommunicate yourself from the retreat atmosphere. It is true that we cannot get the full effects out of three or four days, but you may get much good even out of such a shortened retreat if you leave the world and all its concerns alone, dropping writing of letters and the reading of papers or the like and devote yourself to the business in hand—which is to realize your condition as man and as priest and your spiritual needs. *Respice, aspice, prospice!* What are you now? What have you been? What are you going to be?—It will not serve the ends of the retreat to read merely a book that is good or even spiritual. It will not do to dwell on spiritual generalities with a view of preparing your sermon for next Sunday. You *must* think about the truths suggested by the retreat plan. In doing this you will make no mistake.

V. You have about convinced me that I have missed something. I have read a good deal in spiritual books, particularly of the hagiographic kind. They have appealed to me most and helped me most. Probably they made least demand on my mind. By means of such reading I could, through a sort of easy hero-worshsip, make myself believe that I was doing something that belonged to a spiritual life, though I never found much profit or satisfaction in downright meditation. When I read of what holy men did, how they sacrificed themselves in their work, I become ashamed of my drifting, lazy, routine life. I realize that I am not really growing in a spiritual way. I remain too enamored of the comforts and of the good things of this world. Often I feel discouraged both about the past and about the future when I see how others are strong for good and so active whilst I remain a weakling

and impotent for good. Could the exercises do anything for me even at this late day?

P. Undoubtedly. Do not, however, imagine that the effect will be magic, though it may be. There will be a struggle before the light will come and there will be struggles and temptations afterward. You will learn to meditate, and when you once have gained a taste, a real taste of meditation, you will never again be quite satisfied without the practice of it.

V. I am tempted to apply for a month's vacation and get away from everybody and everything.

I fancy it will be difficult to find a house, the right kind of house and the right kind of R. M. Most of the competent men are out preaching retreats to crowds of priests and of lay people.

P. If you are willing to lead a community life without the community recreations you can find a man that knows the exercises thoroughly because he has thought and lived his way through them. He will give you what guidance and direction and help you need. He will put the necessary retreat literature into your hands and see you through.

With good will you can overcome all disabilities and "inhibitions". Trust in God's grace. You will find God if you seek him in the retreat. "If you seek Me you shall find Me," He said. And you will feel fitter and stronger and fresher and more eager for work after the retreat than you would after a long vacation. I need not tell you now that a retreat is not a vacation. Those who imagine they can mix a vacation with a retreat are grievously mistaken. You cannot play ball or tennis or billiards and eat five times a day and make a retreat. You have to do some penance and deny yourself some sensual gratifications and satisfactions. You have to restrain your senses and your appetite for food. Do not attempt any extraordinary penances without the consent or direction of your R. M., but be satisfied with simple food that will nourish you and keep up your physical strength for the needs of the spirit. However, in any Retreat house this is usually taken sufficient care of, though perhaps not as daintily as in your own home where your taste and appetite are often pampered.

It is impossible for me here to do justice to the pastor's treatment of this matter and to reproduce his often irresistible eloquence. He said always and in different ways that in this age of self-indulgence we are too much given to excuses and exceptions and exemptions and dispensations and concessions and compromises; that we preach the Gospel without having fully entered into its spirit. This, he maintained, is the reason why we are often so unconvincing in our best sermons and impotent in our holiest actions. The real Ignatian Exercises would work a wondrous change for the better. Still, he was of the opinion that there is a flattening-out process going on, ending in a sort of latitudinarianism. He believed that the retreat movement among the laity would in the end suffer by making things too easy. Men would be disappointed by finding a retreat to be little more than a mission. Be honest, he always said. Call your short retreats imitations or substitutes or give them some other name, but do not, for the sake of truth, deceive people by promising them what you do not give them. And, if you cannot get the full time for a retreat, make the shortened retreat as serious and as exacting as possible. The spiritual exercises should give us a fuller self-knowledge and a deeper appreciation of our religious resources. Much of our religion, he thought, is a kind of refined hypocrisy. We deceive ourselves and others with our pretences and protestations in which there is much make-believe and deception. Religion should make us honest and simple and decently humble. The old philosophers saw the beauty and even the need of these qualities, but they could not find the way to them. We have the way—*The Way*—and walk beside it. The way seems hard in spots and rough, not soft enough, and we keep on praising it and avoiding it.

All this and much more the pastor kept on saying to us, but we could not appreciate it nor did he seem to expect us to understand it all. He assured us that our eyes would be opened if we honestly made the full retreat just once.

FR. WALTER, O.S.B.

Saint Vincent Seminary,
Beatty, Pennsylvania.

THE KONGMOON SEMINARY—AN AMERICAN CATHOLIC VENTURE IN CHINA.

MOST people have seen providential happening at times. We over in South China have seen the Kongmoon Seminary. The greater number of mission advances are realized in painful struggles; this seminary just grew. We worried so little about it, that we had to rub our own eyes when Divine Providence practically forced it upon us. During nine years in China, it is the sole project that we have ever seen come to completion without violent preliminary struggles. Even the devil—who is usually in evidence when new works are inaugurated in mission fields—was quite nonplussed on this occasion. God must have wanted this seminary, for never has a path been so unmistakably smoothed.

Of course, the seminary did not, however, drop fully accoutred from the skies: human agencies indeed had their part. Those who know our Father Ford—and his love for the priesthood—will not be surprised to learn that the first essay was initiated by him. Back in 1921, when we were still thinking in terms of the catacombs, he sought permission to start a few promising youngsters at Latin. He managed to spare enough time from the demands of a big mission to preside over their first bit of training. This was killing for a busy pastor, however, and the arrival of Father Paulhus at Yeungkong, the following year, was most opportune.

The new recruit found himself thrust into the work before he knew how to say "God bless you" in Chinese. But it did not take him long to land on his feet, and he has been in charge ever since. It is enough to say that he is the nearest thing to a Sulpician in our company. Curiously enough, Father Paulhus narrowly escaped seminary work three distinct times at home. After having successfully dodged it in Canada, Baltimore, and Fall River, in order to become a missionary, he finally landed in it completely in China. We may say, then, that Father Ford planted and Father Paulhus watered. That God will give the increase, we can hardly doubt.

The seminary project, though spared the vicissitudes of most mission ventures, has yet had, of course, its own little ups and downs. At Yeungkong conditions were not ideal. Space

was lacking, and a busy mission, with a big parochial school of its own, was not the best location for a seminary. Yet it struggled on until 1925 and vocations increased. Then came Father Ford's appointment as Superior of the Kaying Mission.

Meanwhile the acquisition of a Chinese Yamen at Kochow enlarged that mission's property to ample proportions, with room for almost any sort of activity. So the seminary was now temporarily moved to Kochow. Father Paulhus accompanied his perambulating school and one term was spent in the new location. As it happened, Kochow was having one of its little wars at the time. Father Paulhus added a course in dodging bullets to the curriculum and the seminary pursued the even tenor of its way, with fair satisfaction.

At last, on the Feast of the Epiphany 1926, the Language School at Kongmoon was completed and it was thought best to move the seminarians there. The Language School had no priest students, since none could be spared to attend it, so it was quite feasible to install the seminary in this building. This is where Father Superior saw it while on his visit to China, in March 1926. It was not a bad makeshift, and the school term went smoothly enough.

But it was only a makeshift after all, even if a good one. A little planning was indulged in and soon showed that the erection of an actual seminary building was not altogether beyond hope. The Kongmoon property had an extra corner of land that could be used in a pinch. A building to hold forty boys was designed. Then a contractor was found who professed his willingness to build it for six thousand dollars, if he could write into the contract a proviso letting him out in case of strikes, boycotts, riots, piracies and any and all other sorts of *force majeure*. He was a wise man, because building for foreigners in China, at that time—as at this time—may be classed among the extra-hazardous occupations.

All this was on our minds and so was the six thousand dollars. This mission builds only when it has funds designated for the purpose. It does not lend money to itself, because it does not consider itself a good risk. Indeed, who would, since the only security it has to offer is future hope?

In these circumstances, the missionary ordinarily turns to Saint Joseph and the power of the pen. An appeal to the public would be a matter of months, perhaps years, as regards

actual returns. But Divine Providence would doubtless stimulate generous souls to provide in the end.

However, Divine Providence did not wait for the end; It provided in the beginning. Father Paulhus had received nine hundred dollars from the Bishop of Fall River, and that was a fair item to open the lists. He now fell heir to another generous gift from the priests of the Fall River Diocese. Meanwhile, Bishop Eis of Marquette had sometime since donated two thousand dollars for a school. What could please him more than if that school should turn out to be a seminary? That was getting along toward a fund. A few at home had become interested and checks came from Bishop Allen of Mobile, Bishop Mahoney of Sioux Falls and Mgr. Teeling of Lynn, Massachusetts. The Boston Propagation of the Faith sent some gifts just at this time that could be applied.

Things began to look interesting. Our own priests spared their mites and, in the case of one of them, a recent arrival whose friends had sent him away from America with more than a smile, the mite proved to be of noble proportions. We now lacked a thousand dollars. What a pity, we thought—and the next day we opened a letter from Father Superior, announcing that Mr. Lo Pa Hong of Shanghai desired the honor of contributing one thousand dollars to the pile! Building began just one month after we had mooted the plan.

There was a coincidence in connexion with Mr. Lo's gift. The rector of the seminary had been making rather a nuisance of himself in his demands to have the new building dedicated to the Little Flower. The unfortunate individual who had to decide the little question would have given his own right eye for the very same object, but was forced to hesitate. For it was not known what the other missionaries desired, and it was their seminary, too. At this juncture, Mr. Lo Pa Hong calmly announced that he gave his donation on one condition, the same being to name the work after the Little Flower. He won and everybody was happy.

Building operations in China are usually exercises of Job-like patience, even in normal times. The Chinese are clever builders—so clever indeed that they always succeed in defeating the architect's pet ideas and building according to their own satisfaction. They harass a man to the point where he begs them to do it their own way and offers to throw in any

inducement at all—if they will only get on with it and come to an end.

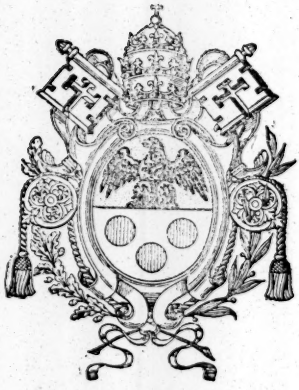
It is consequently always with trepidation that a missioner enters upon a building program; and how much more so when there is an embryonic Boxer Rebellion bubbling around him! And yet, this proved the easiest job of building ever undertaken in this mission. It started with the pleasant discovery of the head foreman at the altar-rail, the first morning. This young man, put in charge of construction by the Canton contracting firm engaged, announced that he was indeed delighted to be entrusted with the work, inasmuch as he had been in the seminary once himself. Although he had discovered that he did not have a vocation, he was only too glad to have a chance to help provide for those who had.

This omen held throughout. In the midst of strikes, piracies and what not, our little seminary pushed its way up without a hitch and, in the record time of three months, its graceful Chinese roof cut the skyline. On 3 October, 1926, Father Paulhus and the boys took possession. The seminary was an accomplished fact.

God wishes to be served by Chinese priests. He does not work miracles for nothing. If that word sounds strong, ask those who have had experience with the difficulties of establishing new church works in pagan lands. For us, it is just as if God had sent an angel down. Not that the question of the native clergy was ever an open one, standing to reason as it does; not to mention the very strong words of the Holy Father in his recent letter on the subject. But, to the missionary mentality, the circumstances here related show the finger of God beyond any question. For, in the usual course, things simply do not happen that way.

May He be blessed forever who made this possible. And may He call many others to join the promising little band of twenty Chinese lads that He has already gathered here in His Name. And may we coöperate with great care in the nursing and training of these precious little buds that He has entrusted to us, with the design that they may one day blossom forth at His holy altar. "For this is the generation of them that seek Him, of them that seek the face of the God of Jacob" (Ps. 23:6).

JAMES E. WALSH,
Vicar Apostolic of Kongmoon.



Analecta

S. CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS.

Decretum de Relatione super Statu Seminariorum singulis trienniis transmittenda.

Quo uberiore cum fructu Sacra Congregatio de Seminariis et Studiorum Universitatibus munere suo gravissimo perfungi valeat, omnino necesse est ut de Seminariorum statu ac conditione saepe et accurate certior fiat.

Itaque, de mandato Ssmi D. N. Pii PP. XI, Sacra eadem Congregatio quae sequuntur decernit:

1. Omnes locorum Ordinarii tenentur, singulis trienniis, relationem Sacrae huic Congregationi facere super Seminarii statu, secundum formulam praesenti decreto adiectam.

2. Ordinarius qui Seminario praesit Interdioecesano vel Regionali, de eo etiam, iuxta quaestiones in formula positas, referat.

3. Triennia sunt fixa et computantur a die 1ª ianuarii huius anni 1924. In hoc primo triennii anno relationem exhibere debent Ordinarii Italiae, Galliae, Hispaniae Insularumque adiacentium; in altero, ceteri Europae Ordinarii; in tertio Ordinarii Americae universi.

Et ita per vices continuas singulis quae sequentur trienniis.

4. Relatio lingua latina conscribenda est, et ab ipso Ordinario subsignanda, adiectis die, mense et anno quibus data fuerit.

5. In relatione danda, responderi debet accurate et plene ad singulas quaestiones quae in formula ponuntur.

6. Si, durante triennio quod relationem sequetur, textus quidam praelectionum cursus Philosophiae, Theologiae, S. Scripturae, Iuris Canonici, mutetur, id statim ad Sacram hanc Congregationem referatur.

7. Praesenti decreto nihil derogatur de lege relationis super Seminario S. Congregationi Consistoriali exhibendae, quum ad eamdem Sacram Congregationem de statu dioecesis, ad normam can. 340, debet referri.

Datum Romae e Secretaria Sacrae Congregationis de Seminariis et Studiorum Universitatibus, die 2 februarii 1924.

C. CARD. BISLETI, *Praefectus.*

L. * S.

✠ Iacobus Sinibaldi, Ep. tit. Tiberien., *Secretarius.*

FORMULA SERVANDA IN RELATIONE DE STATU SEMINARII

Art. I.—*De Seminarii constitutione et aedibus*

1. Utrum dioecesi proprium sit Seminarium: (can. 1354 § 1) quando et quo documento constitutum, an distinctum in maius et minus (can. 1354 § 2), an saltem debitae cautelae adhibeantur ut aetate minores et maiores seorsim instituantur, cum disciplina uniuscuiusque aetatis propria.

Si dioecesis Seminario careat, an servetur can. 1354 § 3.

2. Quae sit Seminarii fabrica, quot alumnos possit capere: an disciplinae et valetudinis tuendae legibus respondeat.

3. Utrum adsit rusticationis domus, et ibi alumni saltem maxima ex parte temporis maiores agant ferias.

Art. II.—*De reditibus, expensis et oneribus*

4. Quinam sint Seminarii annui reditus, sive certi sive incerti, et quaenam expensae.

5. Si Seminarii reditus deficiant, an can. 1355, 1356, serventur.

6. An rite satisfiat oneribus Missarum aliisque obligationibus piis vel alterius generis.

7. An Seminarium aere alieno gravetur, quanto, quanam ex causa, an affulgeat spes debitis satisfaciendi.

Art. III.—*De personis*

8. Quinam sit Rector, quales eius dotes et aetas (can. 642 § 1 n. 2, § 2; 1360).

9. Quot alii Rectorem in regimine adiuvent. Utrum adsint Praefecti contuberniorum, ex ordine sacerdotum vel ex ipsis alumnis assumpti, et hi aequis polleant virtutibus et munere suo naviter perfungantur.

10. Utrum sit Magister Pietatis, seu Director Spiritualis, debita prudentia, doctrina, pietate ornatus, qui in Seminario degat, nulloque alio officio implicetur (can. 642 § 1 n. 2, § 2; 1358; 1360).—An praeter ipsum adsint alii confessarii, sive ordinarii sive extraordinarii et praecepta can. 1361 § 1-2, custodiantur.

11. Utrum circa Magistrorum electionem, pietatem, morum doctrinaeque integritatem, idoneitatem, diligentiam, numerum, serventur quae a can. 1360 § 1; 1366 § 1; 642 § 1 n. 2, § 2; 1366 § 2; 1406 § 1 n. 7, 1366 § 3, praecepta sunt.

12. An S. Scripturae Magister peculiarem, eamque rectam, in Sacrae Scripturae scientia institutionem nactus sit, et solida, tum philosophica tum theologica, doctrina emineat.

13. Quinam sit Praefectus Studiorum.

14. Quinam Oeconomus, et utrum dependenter ab Episcopo et Rectore patrimonium Seminarii diligenter administret (can. 642 § 1 n. 2, § 2; 1358, 1360,).

15. An serventur regulae can. 1359 circa Deputatos.

16. Si Seminarium a Congregatione aliqua religiosa regatur, indicetur quaenam sit haec Congregatio, quando, quibusnam condicionibus, et an de S. Sedis venia curam pii Instituti susceperit, et an praefatis condicionibus satisfaciat.

17. Quot sint in praesens Seminarii alumni interni, an eorum numerus par sit diocesis necessitatibus, an can. 1363 servetur in alumnorum admissione in Seminarium.

18. An et quot sint alumni externi, qua de causa, et an fieri possit ut ipsi quamprimum in Seminarium ingrediantur; interim quaenam de ipsis sit cura.

19. An et quot extra dioecesim alumni instituantur, ubi et qua de causa; et vicissim, an clerici alterius dioecesis in

Seminarium dioecesanum recepti sint, quot, quarum dioecesium, et quibusnam de causis.

20. Quot sint famuli, qua cura seligantur et quomodo caveatur ut in pietate et ordine serventur et officiis suis satisfaciant.—Quod si Religiosae Sorores suam Seminario operam navent, indicetur earum Congregatio et agendi ratio et an Seminarii partem incolant omnino separatam.

Art. IV.—*De pietate et disciplina*

21. Quomodo pietas in Seminario excolatur, an Communio frequens et quotidiana promoveatur; an praescripta serventur can. 1367.

22. Utrum sint statuta Seminario propria (can. 1357 § 3) et adamussim serventur, (can. 1369 § 1).

23. Quomodo se gerant alumni erga Superiores, erga seipsos, erga socios, an erudiantur de legibus urbanitas et praeceptis hygienicis (can. 1369 § 2).

24. Numquid aliquando perturbationes aut scandala praeterito tempore in Seminario obvenerint, et an forte (quod Deus avertat) adhuc habeantur, et quaenam reputetur horum malorum causa.

25. Utrum quoad alumnorum correctionem et expulsionem serventur quae can. 1371 praecepta sunt.

26. An alumni prohibeantur a lectione librorum et diariorum, quae, quamvis in se non noxia, eos tamen a studiis distrahere possunt.

27. Si alumni ad suos tempore vacationum revertantur, quaenam de hac re normae praescriptae sint in dioecesi.

28. Utrum Seminarii alumni prohibeantur a laicis Universitatibus celebrandis (Decr. S. C. Consist., 30 aprilis 1918).

29. Si Sacrorum alumni servitium militare obire coguntur, quae cautelae adhibeantur ut dum militant honestam vitam agant.—An Seminarii alumni a militiae stipendiis dimissi, nonnisi post debitam et maturam probationem promoveantur ad sacros Ordines.

Art. V.—*De studiis*

30. Quot annis, qua methodo, quorum auctorum textibus humaniora studia perficiantur. An praeter linguas latinam, graecam et propriae nationis etiam aliae disciplinae tradantur

et quaenam; an curae sit ut tyrones apprime addiscant linguam latinam, iuxta can. 1364 § 2, et epistolam Ssmi D. N. Pii PP. XI ad Emum Card. Bisleti diei 1 augusti 1922. Quinam alumnorum profectus.

31. Utrum cursus philosophicus ad can. 1365 § 1 conficiatur. Quinam libri in eo praelegantur. Quo idiomate et qua methodo Philosophia scholastica tradatur (can. 1366 § 2, et epist. praefata S. P. Pii XI). Quinam alumnorum profectus.

32. Utrum cursus quoque theologicus, iuxta can. 1365 §§ 2, 3; 1366 § 2, et epistolam Pii XI perficiatur. Quo idiomate, quibus praelectionum textibus Theologia Dogmatica, Moralis, Sacra Scriptura, Ius Canonicum et ceterae disciplinae tradantur. Quinam alumnorum profectus.

33. Praesertim si Seminarium gaudeat facultate conferendi gradus academicos in sacra Theologia, an Summa S. Thomae, una cum aliquo probato textu, qui ordinem logicum quaestionum indicet et partem positivam contineat, habeatur prae manibus in schola sacrae Theologiae (Decr. huius S. Congregationis, 7 martii 1916).

34. Utrum et quo modo fiant examina finalia.

35. Quod si Seminarium careat facultate conferendi gradus academicos, an provisum sit ut maioris spei clerici in aliqua pontificia Universitate instituantur ut gradus obtineant academicos (can. 1380).

36. An adsint aulae cum apparatu necessario ad studium historiae naturalis et cum instrumentis opportunis ad studium physices.

37. An adsit bibliotheca, et utrum libris instructa sufficientibus, tam pro alumnis quam pro magistris.

Art. VI.—*De Sacris Ordinationibus*

38. Utrum serventur quae hac de re Codex praecipit (can. 975, 976, 977, 978, 1001, 1006 § 2 et 3, 1009).

Art. VII.—*De nonnullis peculiaribus Ordinarii officiis*

39. Utrum Ordinarius saepe per annum Seminarium invisat iuxta can. 1357 § 2, et sedulo vigilet ut Rector, aliique Seminarii Moderatores ac Magistri munere suo rite fungantur (can. 1369 § 3).

40. An urgeat observantiam can. 1353.

41. Utrum "Opus Vocationum ecclesiasticarum" instituerit vel curet ut quam primum instituatur (epistola Ssmi D. N. Pii PP. XI ad Emum Card. Bisleti).

SUPREMA SACRA CONGREGATIO S. OFFICII.

Instructio

Ad Archiepiscopos, Episcopos Ceterosque Locorum Ordinarios: de Sensuali et de Sensuali-Mystico Litterarum Genere.

Inter mala huius aetatis funestissima, quae doctrinam christianam de moribus penitus subvertunt atque animabus, Iesu Christi emptis pretioso Sanguine, admodum nocent, imprimis numeranda sunt ea litterarum genera quae sensualitati et libidini aut etiam lascivo cuidam mysticismo indulgent. Huiusmodi sunt praecipue fabulae romanenses, narratiunculae commenticiae, dramata, comoediae, quarum quidem scriptionum incredibiliter fecunda sunt haec tempora quotidieque maior ubique copia diffunditur.

Quae ingeniorum commenta quibus tam multi, maximeque iuvenes, tantopere capiuntur, si pudoris et honestatis finibus, non sane angustis, continerentur, non solum sine fraude delectare, sed etiam ad legentium mores conformandos prodesse possent.

Nunc vero satis dolere non licet, ut dictum est, ex hac affluentia librorum in quibus magna cum fascinatione nugacitatis par inest turpitudo, gravissimam animarum iacturam exsistere. Etenim quam plures huius generis scriptores fulgentissimis imaginibus impudica facta depingunt; obscoenissima quaeque, modo tecte, modo aperte et procaciter, omni castimoniae lege neglecta, enarrant; subtili quadam analysi vitia carnalia vel pessima describunt eaque cunctis orationis luminibus et lenociniis exornant, adeo ut nihil iam in moribus inviolatum relinquatur. Id omne quam perniciosum sit, praesertim adolescentibus, quibus fervor aetatis difficiliorem efficit continentiam, nemo est qui non videat. Volumina autem illa, tenuia saepe, parvo venalia prostant apud bibliopolas, per vias et plateas civitatum, in stationibus, quae dicuntur, viae ferreae, eadem-

que in manus omnium mira rapiditate veniunt et familias christianas in magna et luctuosa frequenter discrimina adducunt. Nam quis ignorat litteris eius modi phantasiam fortiter excitari, effrenatam libidinem vehementer accendi et cor in coenum turpitudinum trahi?

Ceteris vero fabulis amatoriis multo peiores solent ab iis proferri qui, horribile dictu, pabulum morbosae sensualitatis rebus sacris cohonestare non verentur, amoribus impudicis quamdam pietatem in Deum et religiosum mysticismum, falsissimum quidem, intexendo: quasi Fides cum rectae vivendi normae negligentia, imo impudentissima infitiatione, componatur et virtus religionis cum morum depravatione consocietur. Contra, sanctum est vitam aeternam neminem consequi posse, qui, licet veritates divinitus revelatas vel firmissime credat, praecepta tamen a Deo data non custodit, cum christiani hominis ne ipsum quidem mereatur nomen quicumque fidem Christi professus, Christi vestigiis non ingreditur: "Fides sine operibus mortua est" (Iac., 2, 26) monuitque Salvator noster: "Non omnis qui dicit mihi Domine, Domine, intrabit in regnum caelorum, sed qui facit voluntatem Patris mei, qui in caelis est, ipse intrabit in regnum caelorum" (Matt., 7, 21).

Ne quis vero illa opponat: in pluribus illorum librorum nitorem et ornamenta orationis vere laudanda inesse, psychologiam hodiernis inventis congruentem praeclare doceri, lascivas autem corporis voluptates eo reprobari quod exprimantur, ut sunt, foedissimae, aut quod interdum cum conscientiae angoribus coniunctae ostendantur, vel quod patefiat quam saepe extrema turpissimi gaudii luctus cuiusdam poenitentiae occupet. Nam neque scribendi elegantia, nec medicinae aut philosophiae scientia—si modo his litterarum generibus ea continentur—nec mens, quaevis ea sit, auctorum impedire unquam possunt quominus lectores, quorum generatim, propter naturae corruptionem, magna est fragilitas magnaque ad luxuriam propensio, paginarum immundarum illecebris sensim irretiti, et mentibus pervertantur et cordibus depraventur, ac, remissis habenis cupiditatum, ad scelera omnis generis delabantur, vitamque ipsam, sordibus oppletam, fastidientes, haud raro se ipsi interimant.

Ceterum quod mundus, qui sua quaerit usque ad contemptum Dei, his libris delectetur, eosdemque divulget, mirandum non

est; sed maxime dolendum, a scriptoribus qui christiano nomine se iactant, operam studiumque in tam exitiosas litteras conferri. Numquid fieri potest ut principiis ethicae evangelicae adversando, adhaereatur Iesu benedicto, qui omnibus, ut carnem cum vitiis et concupiscentiis suis crucifigant, praecepit? "Si quis vult—inquit—post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me" (Matt., 16, 24).

Atque eo quidem audaciae et impudentiae scriptores processisse non paucos videmus, ut ea ipsa vitia suis libris in vulgus spargant, quae Apostolus vel nominari a christifidelibus vetuit: "Fornicatio autem, et omnis immunditia . . . nec nominetur in vobis, sicut decet sanctos" (*Eph.*, 5, 3). Discant isti tandem aliquando se duobus dominis servire non posse, Deo et libidini, religioni et impudicitiae. "Qui non est mecum—ait Dominus Iesus—contra me est" (Matt., 12, 30), ac certe cum Iesu Christo non sunt scriptores sordidis descriptionibus bonos depravantes mores, qui societatis civilis ac domesticae sunt verissima fundamenta.

Itaque perspecta litterarum lascivarum colluvie, quae quoquo anno latius omnes fere nationes inundat, Sacra haec Suprema Sancti Officii fidei et moribus tuendis praeposita Congregatio, Apostolica auctoritate ac nomine SSmi Domini Nostri Pii Divina Prov. Papae XI, omnibus locorum Ordinariis mandat, ut omni qua possunt ope tanto tamque praesenti malo mederi conentur.

Profecto ipsorum est, qui a Spiritu Sancto positi sunt regere Ecclesiam Dei, in omnia, quae in suis dioecesibus typis imprimantur et edantur, solerter diligenterque invigilare. Neminem autem illud effugit, libros, qui toto orbe hodie vulgantur, longe crebriores esse quam qui a Sede Apostolica examini possint subiici. Propterea Pius X s. r. Motu-proprio "*Sacrorum Antistitum*" haec edixit: "Quicumque in vestra uniuscuiusque dioecesi prostant libri ad legendum perniciosi, ii ut exsulent fortiter contendite, solemni etiam interdictione usi. Etsi enim Apostolica Sedes ad huiusmodi scripta e medio tollenda omnem operam impendat, adeo tamen iam numero crevere, ut vix notandis omnibus pares sint vires. Ex quo fit, ut serior quandoque paretur medicina, quum per longiores moras malum invaluit".

Nec vero talium voluminum et opusculorum pleraque, quamquam perniciosissima, speciali Supremae huius Congregationis censura plecti valent. Quare Ordinarii ex canone 1397 § 4 C. I. C. per se aut per Consilia *a vigilantia,* quae quidem Summus idem Pontifex, litteris encyclicis *"Pascendi dominici gregis"* instituit, sedulo naviterque gravissimum istud munus explere studeant; neque opportune denunciare in dioecesanis Commentariis praetermittant eosdem libros uti damnatos et quam maxime noxios.

Praeterea quis ignorat Ecclesiam generali lege iam statuisse, ut libri pravitate infecti, qui morum integritatem data opera vel ex professo laederent, vetiti haberentur omnes, perinde ac si in Indicem librorum prohibitorum relati essent? Consequitur inde ut peccatum letale ab iis admittatur qui sine permissione debita librum non dubie salacem legant, etiamsi ab auctoritate ecclesiastica non sit nominatim damnatus. Et quia de hac re, maximi quidem momenti, falsae et exitiosae opiniones obtinent inter christifideles, ideo locorum Ordinarii pastoralibus admonitionibus curent, ut imprimis parochi eorumque adiutores animum in id intendant, et fideles opportune edoceant.

Insuper omnibus declarare qui libri nominatim, pro singularum dioecesium necessitatibus, ipso iure prohibiti sint Ordinarii ne omittant. Quod si fideles a volumine quopiam arcere efficacius celeriusque se posse existiment si peculiari decreto illud improbent, hoc suo iure omnino utantur oportet sicut, gravioribus causis postulantibus, id ipsum consuevit S. Sedes, ad praescriptum canonis 1395 § 1 C. I. C.: "Ius et officium libros ex iusta causa prohibendi competit non solum supremae auctoritati ecclesiasticae pro universa Ecclesia, sed pro suis subditis Conciliis quoque particularibus et locorum Ordinariis".

Denique haec Suprema Sacra Congregatio omnes Archiepiscopos, Episcopos et reliquos locorum Ordinarios iubet, occasione relationis dioecesanae, quidquid contra libros lascivos statuerint et exsecuti sint, Sancto Officio manifestare.

Ex aedibus Sancti Officii, die 3 Maii 1927.

L. * S.

R. CARD. MERRY DEL VAL, *a Secretis.*

SACRA CONGREGATIO RITUUM.

ROMANA.

INSTRUCTIO CIRCA MISSAS IN ORATIONE XL HORARUM CELEBRANDAS.

Ut ea, quae in Clementina Instructione atque in Decretis huius Sacrae Rituum Congregationis iam praescripta fuerant circa Missas tempore Orationis XL Horarum celebrandas, novis Missalis Romani Rubricis omnino respondeant, eadem Sacra Rituum Congregatio, audito specialis Commissionis suffragio, haec declaranda censuit, nimirum.

I. Missa votiva solemnis de Ssmo Sacramento vel pro Pace permittitur iisdem diebus, quibus Missa votiva solemnis pro re gravi et publica simul causa celebrari potest, iuxta novas Missalis Romani Rubricas, tit. II, n. 3. Diebus autem quibus huiusmodi Missa impediatur, in Missa solemni diei currentis sub unica conclusione cum prima Oratione addatur Commemoratio de Missa votiva impedita; sed Oratio de Ssmo Sacramento, ob identitatem Mysterii, omittatur in Festis Passionis, Crucis, Ssmi Redemptoris, Sacratissimi Cordis Iesu et Pretiosissimi Sanguinis, iuxta Decretum n. 3924 ad IV, diei 3 Iulii 1896.

II. In eadem Missa votiva solemni de Ssmo Sacramento vel pro Pace, necnon in Missa solemni quae illius Missae votivae impeditae locum tenet, fiant tantummodo Commemorationes quae praescribuntur in Missa votiva solemni pro re gravi et publica simul causa, iuxta novas Missalis Romani Rubricas, tit. II, n. 3, et tit. V, nn. 3 et 4.

III. In Missa votiva solemni pro Pace et in Missis privatis quae triduo expositionis celebrantur, addatur Collecta de Ssmo Sacramento, etiam occurrentibus Festis solemnioribus universalis Ecclesiae, numquam autem sub unica conclusione cum Oratione Missae, sed post Orationes a Rubricis praescriptas; haec tamen Collecta omittatur, si Missa vel Commemoratio in Missa occurrens sit de identico Domini Mysterio, et in Missis quae in Commemoratione omnium fidelium defunctorum celebrentur.

IV. In Missa votiva solemni pro Pace, etiamsi extra Dominicam celebretur, Symbolum addatur, iuxta novas Mis-

salis Romani Rubricas, tit. VII, n. 3 et Decretum n. 3922, tit. II, § 3, diei 30 iunii 1896.

Facta autem Sanctissimo Domino nostro Pio Papae XI, per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum, relatione, Sanctitas Sua praefatam Instructionem circa Missas in Oratione XL Horarum celebrandas adprobavit, eamque adhibendam decrevit, contrariis non obstantibus quibuscumque. Die 27 Aprilis 1927.

✠ A. Card. Vico, Ep. Portuen, et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Angelus Mariani, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONGREGATION ON SEMINARIES AND UNIVERSITIES issues a decree on the report to be made every three years regarding seminaries, and gives the questions to be answered in this report.

SUPREME S. CONGREGATION OF THE HOLY OFFICE addresses an instruction to the Ordinaries of the world on immoral literature (see pages 65-66 below).

SACRED CONGREGATION OF RITES publishes an instruction concerning the Masses which are to be celebrated during the Forty Hours' Prayer (see pages 66-67 below).

DIOCESAN BISHOPS AND IMMORAL LITERATURE.

An Instruction issued by Cardinal Merry del Val, Secretary of the Holy Office, urges upon the bishops of dioceses throughout the Catholic world the duty of vigilance and the exercise of prohibitive authority in regard to publications which tend to corrupt the morals of the faithful under their care.

The Cardinal notes in particular those books that, by their attractive literary presentation of an immoral realism which the authors pretend to censure or condemn, beget familiarity with vice, and thereby temptations calculated to foster impure thoughts, especially among the young and unwary.

This sort of immoral literature frequently parades as analysis of psychological phenomena and of a mysticism which attributes religious motives to tendencies and images that are sensual and destructive of innocence.

The bishops are warned that they are bound to prevent by instruction, watchfulness, and the use of correcting powers

committed to them, the spread of the above-mentioned publications in the communities over which they preside.

The means on which the Instruction lays special stress in order to eliminate the evil of a corrupting press are:

1. The employment of the offices of a Commission of Vigilance in each diocese through which attention is called to publications calculated to destroy the sense of true Christian virtue and purity in conduct.

2. The courageous suppression of all such literature by means of warning and censure announced in the diocesan organs of the Catholic press.

3. Pastoral instructions to the priests of the diocese who have charge of the care of souls and of schools; for thereby the clergy are made responsible by their preaching and vigilance for the exclusion of immoral elements in the press and in spectacular presentations among the youth entrusted to their spiritual keeping.

4. A detailed periodical report to the Holy See of the means adopted to make the above-mentioned control effective in each diocese.

By these means the functions of the S. Congregation of the Index of Prohibited Books are extended to all the bishops throughout the Catholic Church. "Jus et officium libros ex justa causa prohibendi competit non solum supremae auctoritati ecclesiasticae, sed pro suis subditis locorum ordinariis."

THE MASSES OF THE FORTY HOURS' ADORATION.

The Sacred Congregation of Rites publishes (27 April, 1927) explicit instructions regarding the Masses to be celebrated during the customary Forty Hours' Prayer, as follows:

1. The solemn votive Mass of the Blessed Sacrament and the Mass "pro Pace" are permitted on all days on which the rubrics allow the solemn Mass "pro re gravi et publica causa", as stated in the revised rubrics of the Roman Missal (tit. II, n. 3).

When this votive Mass is impeded by the occurrence of a solemn feast or ferial, the oration of the impeded votive Mass is said *sub unica conclusione* with the first oration of the feast or ferial. The oration *de SS. Sacramento* is omitted, how-

ever, on feasts commemorating the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart of Jesus, and the Most Precious Blood, since these feasts have for their chief object the same mystery as the Blessed Eucharist (Decr. S. R. C., n. 3924 ad IV, 3 July, 1896).

2. In the above-mentioned Masses only such other commemorations are to be made as are prescribed in the solemn votive Masses "pro re gravi et publica simul causa" (Rom. Missal, tit. II, n. 3 and tit. V, nn. 3 and 4).

3. In the solemn votive Mass "pro Pace" and in all private Masses which are celebrated during the three days of the Exposition, the oration *De SS. Sacramento* is to be added, even on solemn feasts of the Universal Church, *after* the current orations prescribed by the rubrics, excepting on feasts having for their chief object a mystery identical with that of the Blessed Sacrament, or in the Masses celebrated on All Souls' Day.

4. The votive Mass "pro Pace" has the *Credo* even when not celebrated on a Sunday, as provided in the rubrics of the revised Roman Missal (tit. VII, n. 3 and Decret., n. 3922, tit. II, 3, 30 June, 1896).

AMERICAN PRIESTS AND THE GREGORIAN UNIVERSITY AT ROME.

One of the first acts of the present Sovereign Pontiff, Pope Pius XI, as Pastor of the Universal Church was an appeal to the Hierarchy of the United States in behalf of the Catholic University of America. In a letter dated 25 April, 1922, he reiterated the importance of our central national institution for higher education, in particular of the Catholic priesthood of America, which his predecessors, Leo XIII, Pius X, and Benedict XV, had urged in Apostolic Constitutions. In doing so he laid special stress upon three points. First, the professors of the University were to be chosen from among the most learned men whose high ideals of religious living made them models to be imitated as well as teachers capable of instructing. In the second place, the men trained and approved under such tutelage were to be employed, as far as possible, in our ecclesiastical seminaries, colleges, and schools, with the

view, thirdly, of bringing about uniformity of system in intellectual training and a spirit of perfect union based upon obedience to the principles and the precepts of the Catholic faith.

Two months later the Pontiff directed attention to a practical model of the education which a university should impart, by endowing the *Roman College* known as the *Gregorian University,* and in existence over three hundred years as an international centre of learning, with exceptional faculties for conferring academic degrees. These were to add to the regular doctorate in philosophy and in theology, that of *Magister aggregatus.*[1] Further distinctions, aiming at perfecting the system of studies so as to become accessible to Catholic students in all parts of the world, have been made since then by the founding of the *Athenaeum Gregorianum* in which the culture of Latin literature is to be advanced as a medium of that religious union which has its centre in the Holy City.[2]

As is well known the great universities of Europe took their rise under the patronage of the Sovereign Pontiffs in the twelfth century, inaugurating those beginnings of a definite western Christian culture on which the advance of modern literary and moral civilization rests. Bologna and Paris opened their schools of jurisprudence, in which the great scholars of the age taught law, civil and canon, as the ethical and religious basis of order in Church and State. Thence came those intellectual and religious lights, Albert the Great and Thomas of Aquin, the principles of whose instruction acted upon literature and art producing such masterpieces as the *Divina Commedia* of Dante, the wonderful products of art in the Umbrian schools, and of architecture. While legal and medical studies were being pursued under the auspices of religious teachers in Salerno, Bologna, Reggio, Modena, Vicenza, Padua, Naples, Vercelli, the Roman Curia over which Innocent IV presided opened special theological courses in the Holy City as early as 1244. These schools gave definite degrees of licentiate to teach in seminaries outside Italy, France, England, Ireland, Spain, Portugal, and central Europe.

[1] S. Congregatio de Seminariis et de Studiorum Universitatibus: Decree, 23 June, 1922.

[2] "*Latinarum Literarum*", Acta Pii XI, 20 October, 1924.

The first completely equipped and largest university founded by papal authority at Rome is, however, the so-called *Gregorianum*. Its origin goes back to 1551, although it was not until 1582 that Gregory XIII gave it an endowment with full theological faculty, in a building which bears his name and which the memorial medal of its foundation styles the "*Seminary of all Nations*". Gregory had been a lawyer and taught in the Italian universities before he entered the priesthood. He had among his pupils future reformers like St. Charles Borromeo, and when he became Pope his wide experience taught him that the morals and peace of the world could be secured only by the instruction and practice of a well-trained Catholic clergy.

Not many years before the accession of Gregory at the age of seventy to the papal throne, Ignatius of Loyola had at a General Congregation in the Holy City (1558) obtained the approbation of the Holy See for the constitutions of the teaching Society of Jesus. Its members were the men who could best serve the newly elected Pope for the work of reconstructing ecclesiastical seminaries by their teaching and a holy rule of life which, without an extreme ascetic ideal, were calculated to bring into line the secular or diocesan clergy throughout the Catholic world. He confided to their care more than twenty-three theological seminaries for the training of priests, belonging to different nationalities. But the central school to whose model all were to conform was the *Collegium Romanum* or the *Gregorian University* at Rome.

After more than three hundred years of active service in the cause of clerical education, with casual interruptions due to the political struggles in Italy, the Gregorian University still remains the largest central seat of philosophical and theological learning in the Catholic world. Its more than fourteen hundred clerical students belong to twenty-one different colleges, forty-four religious orders or congregations from all parts of the world. Among these some sixty-odd students are members of the clergy in the United States.

These facts suffice to indicate the close connexion and the practical interest by which the Catholic priesthood of the American missions is bound to the Roman College or the Gregorianum. Lately the generosity of our priests has been

aroused to coöperation in a way which has emphasized not merely American liberality but the single educational aim of the Catholic Church among all nations, at a time when men look for union of Christian churches. Our interest is not confined to the erection of buildings for diocesan students from the United States.

The Holy Father directs our attention to the inadequacy of the Gregorian University as the central home of clerical education, to accommodate the number of students who apply for admission to its halls. The foundation-stone of a larger edifice, proportionate to the present needs of teaching accommodation, libraries and housing of domiciled students, was laid in 1921 and blessed by the Cardinal Prefect of the S. Congregation of Seminaries and University Studies. We are asked to aid a work which has produced numerous canonized saints, popes and bishops, among them Leo XIII, Benedict XV, and our present Sovereign Pontiff Pius XI, and many of the leading churchmen of our own land.

Will not some one among our priestly or hierarchical army take the lead to organize a method of aiding in the erection of the new Gregorianum now under construction, and thus not only render service to a common purpose of priestly education in the chief Roman institution to which our Catholic American University and our clerical seminaries are in a manner affiliated, but at the same time relieve the cares and gladden the heart of the Supreme Pontiff, who is the responsible president of the great Catholic university represented in the teaching of the Apostolic Church?

FRA ARMINIO.

"THE BISHOP'S SADNESS".

"What's the matter with His Lordship? He seems well enough, but he is evidently very disturbed about something or other". Thus did one priest address another, as the bishop retired to his room.

He had just returned from a tour of part of his diocese, which, though small as regards the number of parishes, still as regards area is exceedingly large. Indeed it is big enough to enclose several dioceses in other parts of the world.

As a rule he was the life of the whole house, for innocent mirth to him was a sign of the happiness of the soul. His absence therefore from home always meant a decrease in the "jollifications", so one may easily understand why his return was always awaited with boyish pleasure on the part of the cathedral clergy.

On this occasion, however, the greetings of welcome which met him were received with scarcely any acknowledgment, and the consequence was that many suggestions as to the cause were put forward during the few moments which are spent in common before the evening meal.

"Perhaps it's the weather," said one, but he was soon convinced that this time-worn excuse would not hold, for the weather had been splendid, ever since the bishop's departure.

Another suggested that perhaps he was a bit out of order owing to some good housekeeper's cooking. Yet this could not be the reason, for he looked better than ever.

Could it be that his visitation, being more or less a surprise one, had allowed him to see that one of his priests was not so enthusiastic about his charge as he might be?

Guesses under such circumstances are wild at best, so one and all had to wait for the true explanation until after dinner, when all were settled for the "pipe of peace". It should be added that no topic was permitted at dinner which concerned "complaints".

They were not kept in suspense long, for whatever the cause of the bishop's disturbed state of mind he was evidently "full of his subject". His introduction came like the shot of a gun, for with a sigh and a gasp he exclaimed:

"I wonder if some priests realize their position, that it is possible for them to fall short of the mark, because they are not busy about many things!"

You may imagine the consternation which this remark produced on our gathering. Without waiting for any response, however, he continued:

"No doubt, you are astonished at my words, and also at my singular attitude. But before proceeding with my explanation let me narrate the story of the Hindu and the Catholic which some of you may know.

"The former had requested the latter to show him the church, and to give him some idea about the teaching of our faith. To this the Catholic readily agreed, so at the appointed time these two might have been seen wandering round the church. Here let it be noted that the Hindu was most respectful. We need not dwell on each particular of their conversation, for the only point that interests us is the remark made by this good man, when he heard of the Catholic belief in the Real Presence. 'Do you really believe,' he asked, 'that the One True God dwells in that small receptacle, which lies on what you call the altar? Well, the least I can say is that if I could believe the same, I should never enter this church, except on my knees.'

"I may add here that it is a blessing that that church had for its pastor a priest who believed that 'cleanliness is next to godliness'. I wonder what the poor man would have said had he visited some of the churches which I have seen of late?

"Were it only a case of 'clean wax', as one writer explains, it would not, perhaps, be so bad. But it was dirty corporals, filthy cruets, torn vestments, and, in one place, a chalice which no doubt was once fit for use.

"Nay, more, on one occasion, I did not know whether I was justified in saying Mass, for the corporal was anything but white or clean.

"I quite admit that many parishes are not blessed with Sisters or Altar Societies, but I don't think that their absence can be offered as an excuse for neglect, for we know that many priests keep everything in splendid order, without the aid of outside help.

"Let me say that I am not considering the value of the vestments, etc., and neither do I object to ornamentations, which in my opinion are somewhat peculiar, for each one is allowed to choose what he likes, provided he keeps within the provisions of Canon Law. Besides, every priest knows or ought to know what will attract his people.

"What I do insist on is this, that no priest who takes His Lord and God in his unworthy hands has any excuse for asking Him to come to dirty and dilapidated surroundings.

"Poverty may permit of poor and simple vestments, but it cannot excuse dirt and rags.

"*The Young Priest* tells us that 'the chalice, the ciborium, the tabernacle, the sanctuary belong in a special manner to the priest', and adds that 'no room in the presbytery should be better furnished or more scrupulously clean and cared for than the sanctuary', for 'Zelus Domus Tuae comedit me'. And it goes on to say that the apostolic priest 'will often wash the altar linen, so that at least it may be clean and spotless'. And it concludes with these words, 'However poor the royal apparel, take care that it be clean. Paupertas semper mihi placuit, sordes vero nunquam'.

"The Stable at Bethlehem, and the Tomb were clean, and we are told that the linen, in both cases, was without blemish. Alas! the same cannot be said of many places which see Him under the Eucharistic veil.

"People keep themselves estranged from us if they notice that our surroundings are unsightly, and I have been thinking that perhaps the good God withholds many graces and refuses to give, even, the Light of Faith to those outside the fold, because He feels that He is not truly welcomed by some within.

"Now, I owe you an apology for coming back without the accustomed smile, especially when your welcome was so genuine, but after what I've said you will see that I was deeply affected by your greetings which presented such a contrast to those that some priests offer our Eucharistic King.

"One more remark, and then to lighter things. Perhaps one of the causes of our failure to convert non-Catholics and heathens is because 'His own receive Him not' as they should.

"As regards the culpability of such neglect, I leave that to others to determine.

"Let me conclude by saying that if we desire our people to treasure the Hidden God, and if we are truly zealous for conversions, then we, above all others, must show Him that He is really welcome by putting in practice the proverb which I have already quoted, and which I have only recently seen should be, 'Cleanliness *leads* to godliness'."

W. WHITE

Murree, Punjab, India.

BENEFICE OF ASSISTANT PASTORATE.

Qu. Regarding the response given under the above title on page 317, March, 1927, I find one point that is not quite clear to me. That is, referring to the positions of "pastor *pro tempore*, assistant pastor, and chaplain in a diocesan institution", the statement that "either or all of these appointments were residential benefices".

It is certain that, speaking in general, parishes in this country are true and real parishes and that, whether of the *removable* or of the *irremovable* type, they are true benefices because with the other elements the pastor has a permanent office, from which indeed he cannot be removed without a juridical process.

The position of assistant pastor, however, is a *precarious* one, being *ad nutum* of the Ordinary both as regards the person assigned and as to the very existence of the office itself. I imagine that the same is true of the other positions mentioned, although to state for certain one would have to know the manner in which these positions were established.

Although, *de facto*, one or all of these positions may constitute a benefice, I hardly consider as sufficient, *de jure*, the reason for this assigned by the writer: "because they consisted of an 'officio sacro et jure percipiendi reditus ex dote officio adnexos'". One must also consider "in perpetuum erectum, etc".

I seem to recall statements along these lines from Mgr. Cicognani in the class on general principles of canon law, and Professor Maroto treating of benefices *ex professo*, at the Roman Seminary's school of canon law in Rome. The former mentioned professor is Substitute in the Congregation of Consistory and the latter is an authority on benefices and a Consultor on several Congregations.

Resp. A satisfactory answer to your inquiry whether or not the appointments to a hospital chaplaincy and assistant pastorate may be truly said to constitute *de iure* ecclesiastical benefices demands a thorough, though necessarily brief, exposition of the notion of an "officium ecclesiasticum". For an ecclesiastical benefice is given "propter officium sacrum".[1]

In the Code of Canon Law the term "officium ecclesiasticum" has a twofold significance: 1. In a broad sense it means "quodlibet munus quod in spiritualem finem legitime exercetur". (C. 145, 1.) This kind of office may be constituted temporarily, or may entirely depend upon the will of a superior,

[1] Cf. cap. 15, de rescr. I, 3 in VI.

or pertain merely to the temporal administration or other functions "in bonum Ecclesiae". In this sense sacristans, organists, etc. may be said to possess an ecclesiastical office. Thus understood we may also speak of the office of confessor, spiritual director of a seminary, secretary to a bishop, etc.

2. In its strict and proper meaning, however, an ecclesiastical office is defined: "munus ordinatione sive divina sive ecclesiastica stabiliter constitutum, ad normam sacrorum canonum conferendum, aliquam saltem secumferens participationem ecclesiasticae potestatis sive ordinis sive iurisdictionis". (C. 145.) The same canon states that in law, i. e. in the Code, this is the meaning to be attached to the term "officium ecclesiasticum": "In iure officium ecclesiasticum accipitur stricto sensu, nisi aliud ex contextu sermonis appareat". (C. 145 § 2.)

What, therefore, is the nature of an ecclesiastical office? From the definition of the Code it is clear that the following characteristics are essential to the idea of an "officium".

1. It is a sacred charge (*munus sacrum*), not only with regard to the end to which it is ordained, but also in itself due to the participation in the power of order or of jurisdiction which it brings with it.

2. It is constituted either by a divine mandate for those offices which make up the grades of jurisdiction arising from divine law, e. g. bishoprics, or by an ecclesiastical mandate for those offices which are of human law; e. g. pastorates.

3. It has stability of constitution. For an "officium" properly so-called "stabilitas" or *objective perpetuity,* but not subjective, is required. For "officium semel ac legitime fuerit erectum, est ens seu institutum quoddam iuridicum quod vitam et exsistentiam in iure ducit independenter ab eo, qui illud constituit et pariter ab eo, qui nunc ipso gaudet. Mortuo vel quovis modo deficiente actuali titulari, officium vacat: et quia, adsistente iure, quo vera persona moralis essistere pergit, successorem requirit cui tribuatur".[2] Subjective perpetuity consists in this that he who is in possession of a benefice, holds it by virtue of a title which is of itself perpetual, and thus may be deprived of it only in the manner and from causes designated in law.

[2] Maroto, I, n. 579, p. 675.

4. It is legitimately conferred. For an office is an institution, *qua talis,* belonging to the *ius publicum* of the Church, and thus its provision is governed by "regulis iuris", and not by the "arbitrium superioris".

5. The functions attached to an office may pertain: (a) either to the power of jurisdiction to be exercised *in utroque foro,* e. g. "officium Episcopi", or *in foro externo,* e. g. "officialis", or *in foro interno tantum,* e. g. "parochi", or to some participation in the power of iurisdiction, e. g. "officium Cardinalis"; (b) or to the power of order or to the exercise of divine worship, e. g. the recitation of the breviary.

A charge (*munus*), therefore, ordained to a spiritual end, which is deficient in any of these elements, either because it is concerned with merely temporal things, or because it is not constituted permanently, i. e. with objective stability, or because it is conferred entirely *ad arbitrium superioris,* or because it contains no participation in the power of order or of jurisdiction, is not an "officium" strictly so-called.

An ecclesiastical office, therefore, *objectively* considered, is a "certa et determinata mensura functionum ecclesiasticarum ad quam clerici a superiore ecclesiastico stabiliter deputantur"; *subjectively,* it is the right and obligation of exercising these functions which a cleric enjoys by virtue of a stable and legitimate deputation. Since they who serve the altar, "de altari participare debent", certain revenues are generally attached to these ecclesiastical offices, whence comes the notion of an ecclesiastical benefice. Hence an ecclesiastical office to which a certain revenue, i. e. salary "ex bonis Ecclesiae" is attached, is called a benefice, and the "ratio formalis" of a benefice consists "in iure ad illos reditus propter officium".[3]

An "officium beneficiale" is called simply a benefice and is defined by the Code: "Beneficium ecclesiasticum est ens iurdicum a competente ecclesiastica auctoritate in perpetuum constitutum seu erectum, constans officio et sacro iure percipiendi reditus ex dote officio adnexos". (C. 1409.)

From this definition it is patent that an ecclesiastical benefice is essentially made up of two distinct elements: 1. an "officium sacrum" which is called the spiritual element of a benefice,

[3] Hinschius, II, p. 369; Thesaur. v. Simonia, cap. 2, n. 10; Wernz, II, p. 7, (1915 ed.); Maroto, from unpublished manuscript.

and has the relation of cause with respect to that right of receiving a revenue "ex dote officio adnexos"; 2. the right itself of receiving this revenue, or in other words the temporal element which is attached to the spiritual. The spiritual element ("officium sacrum") is treated in the Second Book of the Code, De Personis, and rightly so, since an "officium" objectively considered is an "ens" or "persona moralis". The temporal element ("beneficium seu officium dotatum") attached to the spiritual, or rather an "officium", so far as it has a temporal element accompanying it, and thus constitutes a benefice properly so called, is treated in the Third Book, "De Rebus Mixtis".

It thus becomes patent that, if the essential and more explicit definition of a benefice (C. 1409) must be added to the description of an "officium" given by the Code (C. 145), these two terms "officium" and "beneficium" denote distinct parts of one and the same entity. Moreover, sometimes separable parts, e. g. the "officium" in an assistant pastorate to which a "praebenda" or "dotatio propria", i. e. a temporal element, is not attached. In Italy for instance there are many priests assigned to a parish church who receive no specific remuneration for their choral and other ministerial services, but live upon their own patrimony. These priests may be said to have the "officium vicarii cooperatoris", but certainly not a "beneficium" of any kind. If, however, to the same office of "vicarius cooperator" or assistant pastor a definite remuneration ("elementum temporale") is added, then it ceases to be a mere office and *ipso facto* becomes a benefice. Hence if the spiritual element of an ecclesiastical benefice, i. e. the foundation of the right to receive an income or salary for spiritual services rendered, is considered, a benefice may be defined: "*officium sacrum* sive *spirituale,* cui ab auctoritate ecclesiastica adnexum est *ius* saltem objective *perpetuum* percipiendi reditus *ex bonis Ecclesiae*".[4] If, however, an ecclesiastical benefice is considered according to its direct, historical and formal concept, it is more correctly defined: "*Ius* saltem objective perpetuum percipiendi *reditus* ex bonis Ecclesiae *officio sacro* sive spirituali ab auctoritate ecclesiastica adnexum".[5]

[4] Wernz, II, p. 166, 1923.

[5] Wernz, loc. cit.

It is well known how the Code increased the modes of endowing an "officium sacrum".[6] Hence Vidal may with reason say: "Ex quo ampliori Codicis conceptu circa dotem requisitam ad beneficium, vix fiet, ut extra terras missionum paroeciale officium non sit vere et proprie beneficiale".[7]

If, therefore "vicariae paroeciales", of which the office of assistant pastor is a species, and chaplaincies, are permanently erected—objective stability being understood and sufficient—and a definite part of the fruits or "redituum ecclesiasticorum" is assigned to them, these *officia* become *de iure* real and properly so-called benefices. And this is true whether the office is conferred "in titulum perpetuum", which constitutes a benefice *sensu stricto,* as in the case of an irremovable pastorate, or is revocable "ad nutum superioris", which constitutes a benefice *sensu minus stricto,* e. g. an assistant pastorate. This opinion is based upon CC. 471 and 477 § 2, and is defended by Laurentius.[8] The difference between *beneficia manualia* (*amovibilia*) and *perpetua* (*inamovibilia*) is this: The latter possess both objective and subjective stability; in the former subjective stability is wanting. It has already been stated that for an "officium proprie dictum" only objective stability is required and sufficient, and that an "officium" thus constituted, when endowed, becomes a "beneficium."

That these offices have *de facto* been permanently erected and canonically endowed, so that also *de facto* they may be called and are benefices, we know from many diocesan synods. Suffice to mention only the following: "Statuta Dioeceseos Pittsburgensis," 1920, art. 18 and 59-61; "Synodus Dioecesana Buffalensis Vigesima Septima", art. 103 and 481; "Statuta Provincialia et Dioecesana Philadelphiensis I", 1880. In these and other statutes of synods celebrated in the United States assistant pastorates are formally constituted, and a definite salary determined for those who hold these offices. If we attend to the universal custom of American Bishops in regularly filling these offices when vacated and assigning a fixed salary to them either in synod or out of synod, there can be no doubt but that in the United States these offices are real

[6] Cf. C. 1410.

[7] De Personis, II, p. 168.

[8] For. beneficiale, I, q. 85, and Vidal, II, 170, De Personis.

benefices. That they are held *ad tempus* by this or that cleric does not destroy their intrinsic juridical nature.

Thus the statement to the effect that "the position of assistant pastor is a precarious one, being *ad nutum* of the Ordinary" can scarcely be sustained in law. Canon 477, 2 states: "Quod si vicaria sit beneficialis, vicarius cooperator removeri potest processu ad normam iuris, non solum ob causas propter quas *alii* parochi removeri possunt, sed etiam si graviter subiectioni defecerit parocho debitae in exercitio suarum functionum". Legally, therefore, the removal of assistant pastors in the United States is no longer a purely arbitrary matter, left to the caprice of our Bishops, but, because these vicariates are "beneficialia," as we have seen, the removal of those who possess them is *ad normam iuris.*

BINATIO IN DISSITIS LOCIS.

Qu. May what Wappelhorst (*Compendium*, No. 83, b) writes regarding *Binatio in dissitis locis* be taken directively, or is it a strict precept under sin? Ordinarily there is in this first Mass the distribution of Holy Communion, and as a footnote says, the few drops of the Precious Blood, that may have gathered in the bottom of the chalice, may be consumed after the distribution of Holy Communion. But even without this, there can hardly be a profanation of the Blessed Sacrament. For just as in any other Mass, those few and very insignificant drops are absumed by the much greater and abundant quantity of water that is poured into the chalice and swung around carefully, before it is poured into another vessel. The purification after the last Gospel is in many places and under many circumstances not only very inconvenient and annoying for the priest himself but also for the people. The reason for this precept (if it is one), on which some insist, is very likely to prevent the celebrant forgetting himself and from forgetfulness to absume the purification, which may be prevented however in some other way. My case is that of a priest who has to say Mass with sermon, and with Communion and Benediction after Mass in one church at 9 o'clock and then hasten to another church, where he must begin High Mass at 10.30. And also the time of the people is so short, that they leave before Benediction, if the purification has to be made after the last Gospel. What would you reply in your prudent judgment?

Resp. The purification of the chalice after the last Gospel, in cases where the celebrant has to say a second Mass in a

distant place, as on the missions, is a definite prescription of the S. Congregation inserted in the Roman Ritual. (Appendix: *Instructio S. C. R.* 12 Sept. 1857.) Such decrees, when they interpret the rubrics of the missal, are preceptive, and admit of no private interpretation, apart from absolute necessity. (Decr. S. C. R. 2916).

The argument of inconvenience, delay and danger of forgetfulness on the part of the celebrant or the attending congregation is of little weight in view of the sacredness of the act, which the Church wishes to preserve in the mind of priest and people. The delay is inconsiderable, since the ablution is only transferred. If the celebrant acts promptly, the two or three minutes given to external reverence for the Blessed Eucharist will not cause a real or grave "incommodum", such as at times permits a temporary deviation from the ceremonial.

EXPOSITION OF THE BLESSED SACRAMENT DURING LOW MASS.

Qu. In some of our religious communities of Sisters the custom obtains of exposing the Blessed Sacrament during low Mass on First Fridays. Is this custom a privilege granted to any community as such by the Holy See, or is it one that falls under the supervision of the Ordinary? Is there any decree approving of the custom of exposing the Blessed Sacrament during low Mass outside the Corpus Christi octave?

Resp. The privilege of exposition of the Blessed Sacrament during low Mass outside the octave of Corpus Christi ordinarily requires a special indult from the Holy See, or the express permission of the Ordinary of the diocese.

Where the custom exists in religious communities of exposing the Blessed Sacrament at Mass on certain days it may be taken for granted that it has the sanction of the approved constitutions of the Order, or is justified by special indult, with the approval of the local Ordinary. Inquiry concerning the supervision of such customs is part of the canonical visitation by the ecclesiastical authorities, and does not fall within the province of appointed chaplains, unless there be plain evidence of abuse.

EXTREME UNCTION WITH OIL BLESSED BY A PRIEST.

Qu. My assistant, coming suddenly upon a man rendered unconscious by a trolley accident and surrounded by associates some of whom beckoned the priest, saying that the apparently dying man was a Catholic, took out his stole and ritual which he happened to carry, and gave the patient conditional absolution. He was anxious to do more, but had not the sacred oils with him, and the church was a good distance off. As the man was lying on the doorstep of an Italian grocery, it suddenly occurred to the young priest that he might resort to a substitute and trust the *epikia* of the Church for approval. He asked the grocer for a bottle of olive oil, poured a small quantiy into the hollow of his hand, and blessed it with the intention of the bishop consecrating the "oleum infirmorum". Then he applied it pronouncing the formula of Extreme Unction from the ritual. Was he right in so doing?

Resp. The blessing, together with the absolution, probably helped the dying man through the mercy of God toward heaven. It did not, however, supply the sacramental grace of Extreme Unction as intended. Nor is the use of such substitutes advisable under ordinary circumstances, since it would mislead to practices defeating the institution of the last sacraments. These do not depend upon the good intentions of either minister or recipient, but upon the elements used by their Divine Founder Jesus Christ, made known to us by His Church.

FEAST OF THE HUMILITY B. V. M.

Qu. Is there a liturgical feast in honor of the Humility of the Blessed Virgin Mary? In the English translation of the Breviary by the Marquess of Bute I find in the General Appendix for England (12 May) a Greater Double Feast under the title of *Lowliness of the Blessed Virgin Mary*. The Roman Missal gives a feast with Mass under the title *Humilitatis B. Mariae Virginis* on 17 July. This is also in the Appendix "pro Aliquibus Locis". I am told that the feast is celebrated in the United States in some dioceses; but I find no record of it in the different Ordos which I have consulted. Can you throw light on the subject?

MARY'S CLIENT.

Resp. In 1897 the Holy See granted the privilege of a special canonical office with Mass under the title *Festum*

Humilitatis Beatae Mariae Virginis (26 April) to the archdioceses of St. Louis and Milwaukee, as appears from the diocesan directories for the year 1898 of those provinces.

With the revision of the calendar of the Roman liturgical offices, however, in 1914 all such privileges were revoked, for the purpose of unifying the services throughout the Latin Church. Hence the feast is not observed by special offices in Missal or Breviary at the present time.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

That the Catholic Church alone is the proper guardian and expounder of the Bible is a claim borne out by the test of actual results. Nowhere does it receive more evident confirmation than in the ability of Catholic scholarship to appropriate to exegetical purposes the solid fruits of all scientific research without mistaking their significance. Here the respective reactions of Catholic and Protestant theology to the influence of scientific criticism stand in striking contrast. From the critical application of philology, history and archaeology to biblical study both systems of thought have welcomed and adopted all established facts, but with very different effects upon their own fundamental attitudes. When the religious innovators of the sixteenth century first misrepresented the Bible as the sole norm of faith, they devised a theory of inspiration which set them back to the position of earlier Judaism. They made it an axiom that what was inspired must thereby have been immediately revealed, and that inspiration at the same time reduced the human author to the state of a passive instrument of mechanical dictation. The advance of biblical science along purely natural lines was bound to reveal the contrary of both ideas. In the content of his record the inspired author must eventually come to appear as here and there reliant upon natural sources of information; in its form and method he would stand forth more and more clearly as addicted to the literary devices and the modes of thought and its expression that were characteristic of his race and age. Neither was he always dependent upon immediate revelation for the matter of his message, nor was he ever merely passive and unoriginal in his way of conveying it. But the realization of this twofold factor in human authorship, in undermining the Protestant theory of inspiration, has destroyed all faith in supernatural inspiration itself for modern Protestants. To most of these the Bible has become a purely human document, of no higher authority in matters of faith and morals than any other literature ever regarded as sacred. Even for the minority who still believe that some inviolable sanctity distinguishes

the Bible, the concept of biblical inspiration no longer admits a supernatural character. To the greater number of this more conservative type, the inspiration of the Bible does not differ in kind, if even in degree, from the inspiration of the poet and the orator.

No such radical loss of character and aim has been inflicted by modern discovery upon Catholic exegesis. It stands now as ever on the fundamental postulates of inspiration and inerrancy as guaranteed by divine revelation, but also as rightly understood in themselves. That a man might be inspired by God to record something learned by natural means, and that in writing he might be permitted to convey the acquired truth in his own peculiar way, are truths recognized by Catholic exegesis from the Fathers of the Church to the present day. When therefore the Catholic student discovers that scriptural expression conforms to the mentality and the style of its time and place, or when he learns that some secular source of biblical narrative or exhortation has come to light in pagan setting, his store of exegetical knowledge is enriched by one more contribution, while his faith in the divine authority of the affirmation remains precisely what it has always been. Naturally, however, he suspends judgment on the value of new information until it has risen from the state of hypothesis to that of fact. Even then, he reserves the right to draw only sound and prudent conclusions from the premise thus established. As regards the content of a scriptural passage, its accidental resemblance in some respects to a record of pagan opinion or sentiment cannot establish the fact of dependence on either side. Much less does the biblical employment of some literary ornament detract from the divine inerrancy of the truth thereby conveyed. And in neither department does the human element overrule or ignore the divine, but remains under its selective and efficient guidance, communicated to the writer's intellect and will in accordance with what Catholics have always received and understood as the grace of inspiration.

A recent instance in point, and one of the most interesting of its kind, is the discovery that a considerable portion of the Book of Proverbs, comprising a great part of two consecutive chapters, is evidently drawn from an Egyptian source. The questions suggested by the latter document have been under

discussion for some three years past, and the review of the evidence together with the consensus of sound opinion may now be regarded as having fairly established the fact. So close is the resemblance that the discovery is even of practical value to the textual criticism of the biblical passage. This interesting case has been noticed at greater or less length in many periodicals of recent date. The latest and most complete account that has come to our notice is by Fr. Mallon, the well-known Egyptologist of the Pontifical Biblical Institute;[1] shortly previous and but little less complete is an article by Dr. Ludwig Keimer, of Haselünne.[2] Both of these notices contain copious references to other periodical literature. The account that follows will be derived principally from the data of Fr. Mallon.

The Egyptian document is Papyrus No. 10,474 of the British Museum, acquired by that institution in 1888. In 1922 Sir E. A. Wallis Budge published for the first time some of its passages in a translation, following them in 1923 with a facsimile of the complete text, and in 1924 with the entire translation. Early in this latter year the Danish Egyptologist H. O. Lange presented a thorough study of the document. In May of the same year the distinguished Egyptologist Adolf Erman, in an essay delivered before the Prussian Academy of Science, developed for the first time a direct comparison between the Egyptian document and the Proverbs of Solomon, and announced the opinion that a portion of the latter was dependent upon the former. Since that time the discovery has been widely examined and discussed from this latter angle.

As regards the nature and content of the Egyptian document, the consensus of present opinion rests satisfied with the able work of Lange and Erman, both acknowledged masters in the field. The papyrus itself is about twelve feet in length and nearly ten inches high. The matter it contains is divided into 27 columns. These present a treatise in thirty chapters preceded by a somewhat lengthy prologue. The script is hieratic, and numbers in all 551 lines. The title, the headings of the

[1] *La "Sagesse" de l'Égyptien Amen-em-ope et les "Proverbes de Salomon".* Alexis Mallon, S.J. *Biblica,* Vol. 8, Fasc. 1, March, 1927; pp. 3-30.

[2] *The Wisdom of Amen-em-ope and the Proverbs of Solomon.* By Ludwig Keimer, Haselünne, Germany. *American Journal of Semitic Languages and Literatures,* Vol. XLIII, No. 1, October, 1926; pp. 8-21.

chapters, and a very few lines are in red. The entire work is poetic in structure. Keimer writes: "Lange emphasizes the fact that here for the first time in a perfectly preserved work from ancient Egypt we can recognize the external forms of poetic composition. From the conspectus of the strophic organization which Lange gives it is evident that the strophes are for the most part of four lines, though strophes of two lines are not lacking."

There is considerable discussion as to the date of the writing, but it seems to be generally recognized that paleography alone cannot determine this. Philology seems to be the accepted criterion. Mallon notes that "in the opinion of Erman, who is a master in the subject, the composition is not earlier than the first millennary before Christ. This conclusion is chiefly based on philological considerations", and these point to the fact that "the language is the neo-Egyptian in its advanced period". Similarly Keimer believes that "the time of the origin of the text can in no case be older than the Twenty-first to the Twenty-second dynasties", i. e. roughly about from 1050 to 900 B. C. In terms of Old Testament history this would place the original writing somewhere between the origin of the kingdom under Saul and the earliest years of its division after Solomon's death,—a rather ample margin.

Whatever his date, the author was an interesting personage. His name, Amen-em-ope, is more familiar to us in its Greek transcription Amenophis. As a proper name it is, remarks Mallon, "frequent from the beginning of the New Empire". Of its present possessor Keimer says:

> The author of the book, Amen-em-ope, son of Ka-necht, was the secretary of agriculture of Egypt, the "Superintendent of the Harvest who caused the bushel to overflow and had charge of the grain for his master". It was incumbent upon him to administer the new territories in the name of the King and to set up the boundary stones on the fields. He had charge of the sacrificial endowments of all the gods, and he "gave the people the feudal lands". He was thus a very high official. His home was Panoplis, where also "his son, the youngest of his children", Hor-en-cheru, was priest of Min. To this boy he directs the thirty chapters of his "Teaching".

The character of the "Wisdom of Amen-em-ope" is thus described by Fr. Mallon:

Composed apparently for the education of his children, his instructions are in fact addressed to the young man about to enter upon his career, to high functionaries, and to priests. Their doctrine is noble and elevated. It far surpasses that of the other Egyptian moralists Phtah-hotep, Khati, Amenemhat, Ani. . . .

The teaching bears upon social relations. The aim of Amen-em-ope, however, is not to enunciate those primary precepts of the natural law which are self-imposed, nor to stigmatize those crimes which elicit the condemnation of all right-minded men and are punished by human justice. His collection is not a decalogue. He penetrates much further into conscience. He attacks and reproves those culpable actions which more frequently evade control, such as indirect and illicit means of extending one's property and increasing one's profits. He assumes in particular the defense of the weaker class of society, so constantly exposed to becoming the victims of the powerful. He urges respect for the aged, the widow and the poor. He condemns all abuse of power and of authority. He counsels patience in trial and adversity, moderation in the quest of honors and riches. . . .

Amen-em-ope is a man of integrity. Honors have not perverted his judgment. He possesses a remarkable sense of justice and of the moral order. He speaks not as censor, but as counsellor and friend. He is a herald of conscience, an interpreter of the divine law graven on the human heart.

One of the essential features of his doctrine is the contrast between the turbulent and unquiet man, the "hot" man (*pa-shemom*), as he styles him, and the tranquil, reserved, self-possessed, the "silent" man (*pa-ger*), as he expresses it. The latter is his ideal. . . .

Amen-em-ope is thoroughly religious. He bases his morality not upon human laws, but upon God, the first cause of all justice. He has formed for himself a lofty conception of God. To designate it he employs by preference (26 times) the term *p-nout* without addition, as later do the Copts. In his idea this "god" without any special name is undoubtedly the supreme god of Egypt, Ra or Amon-Ra. There is here a tendency towards monotheism. None the less, Amen-em-ope has remained a true polytheist. He renounces none of the divinities of his ancestors. . . .

With this brief sketch of the Egyptian sage and his book, let us proceed to their relation to the Book of Proverbs. The chief literary strata of which the latter is composed are fairly indicated by subtitles occurring in our own text,[3] and more

[3] E. g. Prov. i: 1, x: 1, xxii: 17, xxiv: 23, xxv: 1, xxx: 1, xxxi: 1.

clearly in the analysis of Proverbs presented by Cornely, Höpfl and other accessible writers on special introduction. A merely partial notice must suffice us here. After the preciousness of wisdom, its practical fruits, and the splendid encomium of Divine Wisdom have occupied the first nine chapters of the book, there follows a collection of brief practical "proverbs of Solomon" without orderly arrangement, extending from x: 1 to xxii: 16. Then occur two brief sections (termed by Höpfl a "first" and "second appendix" to the lengthy section preceding), each of which is introduced as "sayings of sages". The first begins at xxii: 17, the second at xxiv: 23.

The distinctness of these various sections has been generally recognized by commentators on the Proverbs; but the original separateness of the "first appendix" just mentioned is now confirmed by Amen-em-ope's wisdom-book. For it is this one brief section, Prov. xxii: 17 to xxiv: 23, that contains practically all of the matter that Proverbs clearly and certainly shares in common with the Egyptian work. The parallel is fairly evident from xxii: 17 to xxiii: 11, though not thereafter. Moreover, the common matter of this section is nowhere continuous in Amen-em-ope, but is culled from many different chapters of his work. That its similarity, however, does not stop short with mere correspondence of ideas and principles, will be evident from the following tabular comparison of the two texts. The version of the Proverbs here attempted rests on a collation of several able translations from the Hebrew, while that of the Egyptian document relies almost exclusively upon Fr. Mallon's two versions in French and Latin. The use of italics in the former indicates those portions of the Hebrew text which may be admitted to benefit by revision in the light of the Egyptian parallel.

PROVERBS:	AMEN-EM-OPE:
XXII: 17. Incline thine ear, hear the words of the wise: apply thine heart "to my knowledge" (*to know them*);	I: 1. Incline thine ear, hear my words, apply thine heart to understand them.
18. For it is pleasant for thee if thou keep them within thee:	2. It is well to place them in thine heart: woe unto him that transgresseth them!
	3. Let them rest in thine inward parts: that they may be as a key to thine heart;

if they "are established together" (*are as a peg*) upon thy lips.

19. That thy confidence may be in Yahweh, I have made (it) known this day, yea, to thee.

20. Have I not written for thee "triply" (*thirty*) in counsels and in knowledge?

21. To make thee know surety, words of truth:

that thou mayest bring back words of truth to them that send thee.

22. Rob not the poor because he is poor: nor oppress the afflicted in the gate;

23. For Yahweh will plead their cause: and despoil of life those that despoil them.

24. Be not companion to an angry man: and with a man of violence thou shalt not go;

25. Lest thou shouldest learn his ways, and acquire a snare for thy soul.

(26-27: no Egyptian parallel.)

28. Remove not the ancient landmark, which thy fathers have set.

29. Seest thou a man expert in his work? he shall stand before kings: he shall not stand before the mean.

XXIII: 1. When thou sittest to eat with a ruler, consider diligently what is before thee;

2. And put a knife to thy throat, if thou be a man of greed.

3. Be not desirous of his dainties: they are a deceitful food.

4. Weary not thyself to be rich: refrain because of thy prudence.

5. Wilt thou set thine eyes upon it? It is not:

4. And that if a storm of words arise, they may be as a peg to thy tongue.

XXX: 1. See thou these thirty chapters: they give happiness, they instruct.

TITLE: Teaching of life: testimonies of safety;

Precepts of counsellors: rules for courtiers;

To know how to answer him that speaketh to thee: and bring back information to him that sendeth thee.

II: 1. Beware that thou rob not the poor: and oppress not the weak.

IX: 1. Associate not with a man inflamed: and approach him not to speak with him.

VI: 1. Take not away the boundary-mark of the fields: and defraud not with the measuring-line.

2. Be not greedy for a cubit of land: and encroach not upon the bounds of the widow.

9. Beware, then, that thou transgress not the bounds of the fields: and thou shalt have nothing to fear.

XXX: 4. The scribe that is expert in his office shall be raised to the honor of a courtier.

XXIII: 1. Eat not bread in the presence of a ruler, nor present thy mouth before him.

3. If thou sate thyself with morsels of injustice, it is (but) satisfaction in thy spittle.

3. Look upon the bowl that is before thee: and let it suffice for thy need.

VII: 3. Weary not thyself to seek a surplus, if what thou needest is assured to thee.

4. If riches come to thee by theft, they will not stay the night with thee.

5. When it is day, they are no longer in thine house: thou seest their place, but they are no more.

for indeed it maketh itself wings, like an eagle that flieth toward heaven.

6. Eat not the bread of an envious man: and long not for his dainties;

7. For "as he has calculated in his soul" (*as a storm in the soul*) so is he: eat and drink, he saith to thee: but his heart is not with thee.

8. The morsel which thou hast eaten thou shalt vomit, and shalt lose thy pleasant words.

9. Speak not in the hearing of a fool: for he will despise the wisdom of thy words.

10. Remove not the ancient landmark: and enter not into the fields of the fatherless;

11. For their Redeemer is strong: He shall plead their cause against thee.

6. The earth hath opened her mouth and swallowed them: they are engulfed in the nether world.

7. They have made themselves a hole that fits them: they are lost in the mass.

8. They have made themselves wings like birds: they have flown away to heaven.

XI: 1. Covet not the goods of the small possessor: and hunger not for his bread.

2. For the goods of the small owner are a storm in the throat: they are bitter (?) to the taste.

7. Thou that gorgest thyself with bread, what thou eatest thou shalt vomit: and so dost thou lose thine own good.

XXI: 6. Reveal not thine inmost self to all: else shalt thou lose thine own esteem.

(Egyptian parallels as of Prov. xxii: 28, above.)

Of the few emendations of the Hebrew text suggested above, perhaps the most interesting is the "thirty" of Prov. xxii: 20. The word in the present text has been a puzzle to everyone. The Massoretes themselves record the alternative form which would read literally "thirty", but would then seem to be without sense. This same form (unvocalized, of course) evidently furnished the "triply" of the Septuagint and the Vulgate, which however seems almost as meaningless. The word "thirty" becomes clearer, however, in comparison with the Egyptian sage's "See thou these thirty chapters", etc. "Following the Egyptian moralist", remarks Fr. Mallon, "the Hebrew redactor had perhaps divided his 'sayings of the sages' into thirty paragraphs". The noun to which the "thirty" refers, he sees in a permissible alteration of verse 19,—"I have made known to thee this day, yea, to thee",—into "I have made known to thee this day *His ways*", these "ways" being then referred to as "thirty".

No one appears to regard the Book of the Proverbs as having possibly furnished Amen-em-ope with ideas and expressions which are interspersed throughout his work from beginning

to end, especially if all that lay before him were the one limited section here displayed. That this single portion of the Proverbs may, on the other hand, have selected here and there from the Egyptian book, is frankly admitted by Fr. Mallon, who thus speculates on the manner of the adaptation:

> Like their ancestors, the Hebrews of the times of the kings went of their own accord to Egypt, not, of course, to acquire wisdom there, but to glean some scraps of the wealth which the Nile strews in inexhaustible floods alongs its shores. Engaged in commerce and industry at Tanis, at Bubaste, at Heliopolis, they were compelled to speak the language of the country; on the other hand, the love of profit did not dominate them to the extent of extinguishing in them every sentiment of moral and literary beauty. Briefly, what could be more normal? An educated Israelite may have known the little book of Amen-em-ope then in use in the schools. Having appreciated it at its true worth, he may have translated it into Hebrew and communicated it to his fellow-believers. From hand to hand,—or directly,—the little treatise would have made its way to the official Redactor of the Proverbs. An hypothesis, to be sure, but one which at least has every likelihoood in its favor.

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Criticisms and Notes

A PRIMER OF MORAL PHILOSOPHY. By Rev. Henry Keane, S.J., M.A. P. J. Kenedy & Sons. Pp. 212. 1927.

The average teacher has not a very high estimate of primers in any field of study. The little work which forms the subject of this notice has a strong claim to be excepted from this general judgment. In so far as any elementary work which is not ashamed to appear as a primer can be satisfactory and serviceable, this one deserves a high place.

It contains about fifty thousand words, very few of which are superfluous. In as much as it was written primarily for the Study Clubs of the Catholic Social Guild of England, its language and method of treatment are simpler than is the case with manuals intended for the class rooms of schools. This is scarcely a defect even from the viewpoint of classroom needs, at least, in a subject as difficult as fundamental ethics always appears to be to beginners.

It will be observed that the title of the book is an older form than the one that has been for several years in vogue. Most recent writers on the subject prefer the term "ethics." The author of the present work contends that ethics is only a department of Moral Philosophy; hence he applies it to part first of his treatise which deals with the most fundamental principles, mainly with the good, the moral criteria and moral virtue. The distinction strikes one as a bit arbitrary. The usual order of ethical treatise is followed—the main divisions being General Principles and Special Applications.

When a teacher of ethics comes upon a new manual in this field, the first thing that he does, as a rule, is to examine the treatment accorded to a few of his pet difficulties on critical problems. Accordingly, we turn immediately to the author's discussion of the norm of morality, which he presents in the chapter entitled, "The Moral Criteria." Within the first dozen lines we are warned that neither the knowledge that a good act is one that conforms to man's rational nature nor the assurance that it is one which moves us toward our ultimate end, is sufficient to enable us to know whether a concrete act is good or bad. This is a salutary observation. Too many of our manuals assume that when the norm of morality is pointed out, particularly when the ultimate end is set forth, the problem of guidance for determining the morality of particular acts is solved. The author makes no such assumption. In simple and intelligible language he shows that while the true norm of morality is rational in nature, it is not a sufficient criterion for practical

purposes until it is analyzed. However his analysis is defective in as much as he does not describe the essential relations of rational nature as fundamental criteria; that is, the relation of equality among human beings which is the basis of the social virtues and obligations; nor the relation of subordination which supports obligations to God; nor the relation of supremacy which authorizes man to use the inferior creation as an instrument.

Another test question is the treatment of natural law. "By natural law is meant that law which expresses the essential moral requirements of human nature." While this is not intended as a formal definition, it gives a better clue to the subject than we get from nine-tenths of the formal definitions.

We next turn to the author's discussion of Private Property and Socialism. While he maintains that private ownership is a natural right, his arguments do not specifically establish that proposition for what are called Capital Goods. They show that man has a right to that which he produces and that particularly as the head of the family he must have secure possessions of goods to supply future as well as present wants; but these ends can be obtained without private ownership of either land or the artificial instruments of production. His definition of socialism is excellent and his repudiation of certan arrangements that are sometimes called socialism is as decisive as it is brief. His treatment of the whole subject is a good illustration of the possibility of combining brevity with comprehensiveness. As regards the proposals of social reform, he points out that the chief question to be asked is: "Will they work and will they produce the desired effect?" By this test he would evaluate coöperation, guild socialism, profit sharing, state purchase and a dozen other social schemes. Between the democratic theory of Suarez on the moral origin of political authority and modern theory that he has a right to govern who shows his superior aptitude for that function, the author does not pronounce judgment, except to say that the former is "the more coherent and reasoned," while the later seems to be more in accord with experience.

LIFE AND TEACHING OF ST. BERNARD. By Ailbe J. Luddy, O.Cist. With Illustrations. Dublin, M. H. Gill and Son, Ltd. 1927. Pp. xvi + 774.

The revival of interest in hagiography in recent years, due as it is to many causes, has resulted not only in the writing of a very large number of lives of saints, but, it would seem, in an entirely new idea as to how the saint's life ought to be written. It would be a mistake,

however, to conclude, because there are so many new books, that the authors always have in mind to present the saint as an object of emulation or edification. More than half the Protestant sects are "religions of experience"; no subject has greater attraction for the psychologist than "religious experience", and hence it is that the life of the saint is so frequently presented nowadays as a manifestation of that poorly defined genus of human activity, religious experience. Catholic authors find it necessary to take account of this new standard in hagiography, and to address themselves to the task of showing that whatever in the life of the saint appears to be outside the routine of daily existence is not necessarily to be attributed to the mistaken observation of credulous contemporaries or looked on in the light of a species of abnormal psychology.

Although the lives of few of the medieval saints offer richer material for the pens of orthodox or unorthodox writers, St. Bernard of Clairvaux is, comparatively speaking, little known to English readers. The present work on the life of St. Bernard was planned on a very extensive scale. It is a chronological narrative of the saint's life in which attention is directed to his varied activities, but in such a fashion that the saint is permitted generally to speak for himself. Biography may be in the form of "Life and Times" or in the form of "Life and Works". Father Luddy has chosen the second category, and in this volume he calls on the saint as his principal but not his sole witness. At least three-fifths, perhaps four-fifths of the work, consists of extracts from the works of St. Bernard himself. While such a method is not without distinct advantages, it suffers from the distinct disadvantage that in being called on so frequently to read page after page of interesting extracts from the saint's writings, the reader's attention is turned away from the saint himself to the subject he writes about and, on the other hand, while it is true that the best key to the mind of the saint is his own work, the writings themselves do not make as deep an impression when read in this scrappy fashion as when studied as a whole. There are three long appendices: the first a reprint of an article in the *Irish Ecclesiastical Record* on "St. Bernard and the Immaculate Conception," the second, "Specimens of St. Bernard's Oratory," the third, "Testimonies to the Greatness of St. Bernard from Catholic and non-Catholic Witnesses".

The author of the work is a Cistercian, a member of the Order on which St. Bernard shed such lustre, and it is a distinct gain for students of hagiography to have a life of St. Bernard from one to whom the monastic phase of Bernard's life made the most appeal. Bernard, though a theologian, a controversialist, a master of

convincing prose, a poet and a preacher, was above all things a monk and a contemplative. His life represents a decisive development in the history of Western monasticism, and his career and virtues were in no small measure the reason for the diffusion of the venerable Cistercian order. He set a very high standard of monastic perfection, but he had the gift to make it acceptable to many, and through his life and teaching the Cistercian institute is still the fruitful nursery of sanctity.

Few men in the history of the Church dominated the history of the period in which they lived so completely as did St. Bernard. He was the trusted adviser of Pontiffs and rulers, a stern champion of orthodoxy. Capable alone among the teachers of the time of putting to flight the swashbuckling dialectician, Abelard, he was the organizer of a crusade against the infidel, the guide of souls in the difficult paths of the spiritual life, but his preference was for solitude and the monastic cell. It may be impossible to portray a character so exalted and so unworldly in a manner to make St. Bernard fill the popular imagination, but he unquestionably deserves the eulogies he receives in this book, and which are but an expression of devotion to a man whose life sums up all the virtues of which Cistercian sacrifices are the price.

The style of the narrative is generally expository, but the author does not disdain polemics and is always ready to take issue with those who, in any way, question Bernard's good faith, the soundness of his judgment, his wisdom, or his orthodoxy. In a long postscript to Chapter XXXV the writer of the article in the *Catholic Encyclopedia* on St. William of York is taken to task because of the charges he makes against the Cistercians in England and against St. Bernard for their activities in bringing about the suspension of William. The very high merit of this book is somewhat marred by carelessness in the spelling of proper names, as, e. g. Chariavalle (p. 296) for Chiaravalle; Leige (p. 235) for Liège; Torquemado (p. 414) for Torquemada; Petrobusians (p. 479) for Petrobrusians; Mäestricht (p. 542) for Maastricht or Maestricht. There are little errors of detail to be noted, which, though not important in themselves, should, nevertheless, not be found in a monograph of this character, as for instance in referring to Baldwin as king of Edessa (p. 521) or to the Holy Roman Empire as follows: "The Holy Roman Empire, which began its existence under Charlemagne, was by this time (twelfth century) in a decadent condition. It had lost many of its component parts, and these not the least important, such as France, *Poland* and *Hungary*" (p. 226). Though the style of the author is at times rather turgid and rhetorical, the narrative, as a whole, is written with restraint and considerable force.

A HISTORY OF THE JEWISH PEOPLE. By Max L. Margolis and Alexander Marx. The Jewish Publication Society, Philadelphia. 1927. Pp. xxiv + 823.

The task undertaken by these authors of condensing within the limits of one volume the history of the Jewish people from two thousand years before to nineteen hundred and twenty-five years after the Birth of Christ was a colossal one. Jewish history is almost synonymous with universal history, for the fortunes of the Jewish people are interwoven with the rise and progress of nearly all other peoples in all quarters of the globe. The plan followed in the execution of this great undertaking was to select the principal centres which influenced the outer and the inner life of the Jews and to group around these the principal facts in the history of the race. According to this plan the work is divided into five parts to each of which was devoted a special book or section. The first book deals with the history of the Jewish people in Palestine from the beginning to the extinction of the Patriarchate (2000, B. C. to 425, A. D.); the second book is devoted to the Eastern Centre until the extinction of the Gaonate (175 A. D. to 1083); the third book takes up the history of the West European centres to the Expulsion from Spain (139 to 1492); the fourth book discusses the Emergency of new Centres to the Eve of the French Revolution (1492 to 1786); the fifth deals with the Age of Emancipation (1787 to 1925). With the exception of the second book, which contains only fifty pages, all the others are of approximately the same length. The work contains as appendices a series of chronological tables and several very good maps.

The tone of the work is conservative, as is clear from the fact that the authors are careful to disassociate themselves from Wellhausen whose "advanced biblical criticism fails to do justice to the trustworthiness of the sacred tradition". The point of view they represent is that of orthodox Judaism. Their work is published from funds contributed from the estate of Rosetta M. Ulman of Williamsport, Pennsylvania, in furtherance of truth and equity. The authorities on whom the authors seem principally to rely are German, except, of course, in the chapters dealing with American history.

In the first book, which treats of the history of the Jews to the extinction of the Patriarchate in 425 A. D., the authors do not depart from the story of the Jewish people such as it may be found in any general work on Old Testament history, but they present it with a decidedly Jewish color. The chapter in which the coming of John the Baptist and of our Lord is discussed show that the main facts in both cases are accepted without question, but there is no inclination

to look on our Lord in any other light than that of a false Messiah. They say (p. 183): "The assumption of power beside the Deity by one who had made light of the things hallowed by religious sentiment, was blasphemous in the eyes of the court. Jesus was condemned as a false prophet, and was delivered to the procurator Pontius Pilate, then residing in Jerusalem, as a Messianic pretender and therefore a rebel against Rome. As such Jesus was nailed to the cross." In view of the acceptance of the main facts in the life of our Lord it seems rather inconsistent to refer constantly to His followers as Nazarenes.

The history of the early Diaspora or the dispersion of the Jews in Eastern and Græco-Roman lands prior to the establishment of the Roman Empire is comparatively well known: that of the Western Diaspora or the spread of the Jews throughout Western and Northern Europe and in the New World has, perhaps, never been told more succinctly than in this volume. All the great upheavals in the history of the Mediterranean and Northern lands, the conquests of Romans, Mohammedans and Teutons prepared the way for this eager race of traders, whose activities were not, however, entirely confined to commerce, for we find them taking up agriculture as well as settling in the cities. Long before the great movement of the German tribes commenced, which was to tear Rome from its foundations, Jews were to be found in the Roman settlements along the Rhine and in Gaul where they had followed the legions as traders and peddlers. These settlements in what was subsequently France and Germany became permanent. From France settlements of Jews migrated to England under William the Conqueror and his successors. In the East the Jews made their way into the towns and cities along the Northern coast of the Black Sea and from these centres they spread into Russia and the Balkans, absorbing as they went into Judaism the race and kingdom of the Chasars. The northern flow of the Jews met, in the course of centuries, that other stream which flowed from Germany into Poland. Thus the countries which through the labors of the missionaries were one by one brought into the Christian fold received as time went on its quota of Jews. In all those countries they formed separate communities, different in custom, religion and often in language from their neighbors. Their last great migration was to the New World. The authors are careful to call attention to the fact that not only was Columbus aided by the Jews to make his voyage of discovery, but that there were Jews among the men who sailed with him. There were Jewish communities in the American colonies at the outbreak of the Revolutionary war, and the Jews have played a large part in the history of the American nation since that time. The last chapters

of this history deal with the World War, the enormous accessions of power and prestige the Jews gained thereby, and the establishment of the Jewish state in Palestine.

This summary account of the history of the Jews is a recital of persecution, proscription and suffering, and of stern courage and patient perseverance. The reading of the book naturally raises the question, What was the reason or what were the qualities that enabled this race to survive in the face of such universal hatred and oppression? It is not a question that finds a ready or an easy answer. It is to be noted, however, that throughout their history the Jews have exhibited a marked definiteness in their purposes and their endeavors, but in nothing have they been more consistent than in their devotion to education, and in their zeal in imparting to their children a knowledge of the law and the history of Israel.

HOSPITAL LAW. By John A. Lapp, compiler of Important Federal Rules and Regulations, author of Practical Social Science, etc., and Dorothy Ketcham, University Hospital, Ann Harbor, author of articles on Health and Hospital Decisions, Legislation Affecting Hospitals, etc., prepared in coöperation with the Hospital Library and Service Bureau of the American Conference on Hospital Service, The Bruce Publishing Company, Milwaukee, 1926.

This is a volume of 557 pages containing a digest of hospital law in the United States. The authors set forth as their aim, "to bring together all that exists in laws and court decisions and to draw out whatever is found to be the settled law on different phases." The material is arranged under the following headings; Sources of Hospital Law, Hospital Definitions, The Incorporation of Hospitals, The Liability of Private Hospitals, The Liability of Public Hospitals, Taxation, Exemption from Taxation, Public Aid to Hospitals, The Hospital as a Nuisance, Licensing Hospital Organization and Administration, Charitable Trusts, Hospital Records, Digest of Hospital Laws.

The material is so distributed and indexed that full information concerning the law in any state, court decisions, and other legal aspects of hospital administration and action, is given. The volume is thus of permanent and authoritative value to all who are interested in the place of the hospital in modern life. And who is not so interested?

There are about 600 hospitals under Catholic auspices in the United States. We are profoundly interested in their humane ser-

vice, in their relations to the state, to patients, and to the poor for whom they care. We are called upon from time to time as citizens to take directly or indirectly, an attitude on the problem of public aid to private institutions; on the functions and administration of municipal, county, state and federal hospitals; on questions of liability for adequate care of patients, charitable bequests, responsibility of physicians and nurses. In all such cases *Hospital Law* furnishes complete information concerning constitutions, laws and court decisions as these may have a bearing on the problem in hand. The reviewer knows no other compilation which offers an equally complete and authoritative range of information. In this way the volume before us is of primary importance. That importance is well indicated by the following paragraph taken from the Preface:

"Hospital law is assuming an important place in the work of hospital boards and managers. It has always concerned them because of the property rights of the hospital which might be involved, but in recent years the vast growth of hospitals and their diverse ramifications have intensified the risk to property rights. Besides that, there are more complicated social relations which have created a strong trend toward legislation, both in favor of and against certain aspects of hospital management. Every year the hospitals are turning to the Legislature for legislation improving the status of the hospital and enabling a wider use. Every year also certain interests, mostly antagonistic to the medical administration, attempt to regulate the hospitals in the interests of certain cults of healing. The hospitals have therefore a defensive as well as a constructive legislative program on their hands at every legislative session.

"Another phase of hospital law which assumes greater importance each year is the extension of the public hospital under state, city, county, or district management. At every legislative session there are proposals introduced and enacted, extending the scope of public hospitals. Needless to say, such extension needs the help and guidance of those who are most deeply concerned with the broad expansion of hospital service to all of the sick. Inevitably public hospitals are to increase but the direction of that increase should be somewhat moulded by constructive hospital study and influence."

Dr. Lapp, one of the joint authors, is Director of the Chicago office of the Bureau of Social Action of the National Catholic Welfare Conference. He was President of the National Conference of Social Work in 1926-27.

OLD-WORLD FOUNDATIONS OF THE UNITED STATES. A Text-Book for Catholic Schools. By William H. J. Kennedy and Sister Mary Joseph, New York, Cincinnati, Chicago; Benziger Brothers, 1927. Pp. 352 + Teachers' Manual (50 pages).

The scope of this attractive volume, prepared by two Doctors of Philosophy, is sufficiently indicated by its title. The need of some such manual has long been felt by all intelligent teachers of history, for their pupils in general have scarcely a suspicion that contemporary states are under obligations to ancient nations. In a word, we commonly arrive at a belief in the solidarity of civilization only after attaining to mature years, and many of us never become conscious of the fact. In examining this admirable survey of history one clearly perceives the immense advantages of informing children of the contributions of civilization of those nations that at one time or another have enjoyed either a military or an intellectual ascendency. In former years, and at times not extremely distant, students were taught not a little about the achievements of the Greeks and of the Romans. That any other races impressed themselves upon human happenings was hardly believed. Of them our knowledge was chiefly made up of allusions from the Greek, the Latin, and the Hebrew writings. This, to be sure, was better than nothing, though it was not an adequate substitute for a systematic, even if brief, outline of the annals of other peoples. The obvious disadvantage of this age-old method was by neglect to degrade races that have greatly influenced civilization. By failing to stress their exploits the young student, without any design on the part of the teacher, inevitably concluded that these unnoticed races were beneath the dignity of history.

On page 2 it is stated that "The Nile is about three thousand miles long". To this estimate more recent explorers have added seven hundred miles, and by a patriotic American, Mr. Chaillu Long, many other miles were added when, on a visit to Uganda, he discovered the true source of that river. This information is too recent to have been included in the comprehensive geography of Reclus.

The existence of Sumer and of Chaldea (lower Babylonia) could have been profitably noticed. Few remains of the distant past are more remarkable than the sepulchral mounds and the clay coffins of the Chaldeans. These receptacles for their dead are perfectly preserved and carefully piled one upon another often to a depth of sixty feet. Their skill in the art of ceramics has seldom been equalled by more recent nations. Page 23 informs the pupil that "In Egypt, Babylonia, Assyria, and Phoenicia the government was despotic; the common people were oppressed. Education was pos-

sible only for a few." It is not accurate history to assert that the rulers of those nations always or even generally made a tyrannous exercise of their power. Persian monarchs, indeed, are so described by the Greeks. Nor is it strictly correct to say that education was possible for only a few. It does not, it is true, appear what sort of education was the possession of this favored minority. The reader of history, even if not a poet, should use his imagination. It may be assumed that the power of Egyptian pharaohs and Assyrian kings was immeasurable, and that the mind can carry all the elements of greatness in a sovereign to the highest pitch of perfection. Even then it would not be possible for a Sargon or a Sennacherib, in spite of illimitable power, suddenly to create enough sculptors, not so much inferior to Phidias or Praxiteles, as to carve furlongs of statuary for their palaces and their temples. Evidently there must have been amongst the Assyrians, as we know there was amongst the Egyptians, a constant demand for the sculptor's skill. Otherwise they could not at the pleasure of emperor or kings have been summoned from the skies. In Assyrian literature, on the other hand, competent critics favorably compare the battle pieces of its best poets with the work of Homer. It is well to inform young people that the highest levels in literature have been made only by successive improvements upon the work of the older races. The Ionians, pioneers in Greek literature, dwelt, it should be remembered, in Lesser Asia, where they had easy intercourse with Egypt as well as with the great Semitic nations that for nearly three thousand years ruled the world.

These authors offer the pupil an outline of Greek achievement in art, in literature, and in history that is splendid. On page 28 the student is informed that "The blue sky, the rugged mountains and the sea developed in them [the Greeks] a love and appreciation of beauty". Doubtless Grecian skies are now as blue; the naked mountains are even more rugged, for man has stripped them of nature's robes; the soundless seas are still marked by their changing glory, but there is no Homer, there is no Phidias in all Hellas. Venizelos, indeed, may be contrasted with Aristeides, but in versatility Greece has no Themistocles. The rude shepherds of the invasion were in time clothed by Tyrian art and taught by Cretans and by other races of the Aegean shores. What mighty forces will again raise that nation from the fenlands of despair?

Page 113 states that the Romanized Britons were "driven from the western part of the island by Angles and Saxons". "Western" is a misprint for "eastern".

Did space permit, it would be interesting to relate, as these authors admirably do, the saving of civilization by the Church, the rise of monasticism, and the achievements on the Continent of Irish mis-

sionaries, who were the principal founders of medieval civilization. *That* is the basis of modern culture.

Like the preceding sections that on Arabic ascendency is brief. Thus is narrated one important theme after another, such as the services to England of Alfred the Great, the feudal system, with its incidents and the daily life of people under it, the institution of chivalry, the Norman conquest, which imposed upon the Anglo-Saxons a continental civilization, the influence of the Church during the Middle Ages, the Crusades, the forerunners of Columbus, his successors and the establishment of Spain in America. The book is concluded by a brief outline of early English settlements. It is everywhere appropriately and beautifully illustrated and is an invaluable introduction to any phase of modern history.

BOMBAY MISSION HISTORY. With a special study of the Padroado Question. By Ernest R. Hull, S.J.—Examiner Press: Bombay. B. Herder; St. Louis and London—P.J. Kenedy and Sons: New York. Vol. I. Pp. vii and x + 493.

Despite the importance of the Indian mission field with its vast opportunities for Christianizing millions of people possessed of a highly developed spiritual sense, about which much has been written in a desultory fashion, mostly by special pleaders, we have hitherto had no comprehensive and reliable history of the missionary and hierarchical development of the Catholic religion during the four centuries since the Portuguese pioneers first reached the west coast of India. Within less than sixty years thereafter the Franciscans, Jesuits, Dominicans, Augustinians, and not long after the Carmelites, had built churches and convents at Goa, Passein, Salsette, Bombay, Thana, Karanja, Chaul and in the adjacent districts and islands. Of these missions we have varied and partial accounts. The Portuguese who had established themselves in Goa as early as 1510 soon enlarged their influence so as to obtain possession by conquest and treaty of the territories on the coast of Konkan between Damaun in the north and Chaul in the South. Here the early government exercised patronage over the Church, controlling in a measure the ecclesiastical appointments, until Dutch, French and British power came to dispute the traditional claims. New missions were organized under the direction and control of the S. Congregation of Propaganda at Rome, after Pius IV had nominated a Latin bishop, and caused doubts of jurisdictional rights. These conditions were further complicated by diversity of language, supported by monastic as well as national and racial affiliations. Thence arose a conflict not confined merely to civil and ecclesiastical authorities, but ending in

factional disputes which involved questions of loyalty to the Holy See, rendering ultimate decision on the part of Rome seriously difficult.

When in 1903 the Jesuit Father Ernest Hull came to Bombay, and shortly after found himself in the responsible position of directing public opinion toward a recognition of the Catholic Church as the centre of Christ's truth and authority, he realized the want of a complete and consistent record of the administration of the Church in the territory of his apostolate. He was thus urged to supply as far as possible the need, and at once set to work since it was a prerequisite for a proper estimate of the elements which had created the still existing conflict between the Portuguese Padroado and the Roman Propaganda. The Church, like a wise mother, did not force issues where there was manifest danger of destroying faith, and sought to settle disputes by fair conciliation. With this fact in mind Fr. Hull as editor of *The Examiner* for twenty-two years pursued the subject by assiduous study of the local diocesan archives, and other documents calculated to throw light upon the attitude of the two chief parties concerned in the settlement of ecclesiastical jurisdiction. His study began with the accounts of the Bombay mission and gradually extended to other parts. Then it was sifted and submitted to criticism by publication in some sixty or more articles, the first part of which is presented, revised, in the volume before us.

In seventeen sections the author reviews the beginnings of the mission from 1534 to 1720 when a number of priests, having been accused by the British and Portuguese authorities of political interference, were expelled. The act gave rise to what was intended as a definite compromise between the Padroado, Propaganda and the established vicariates, until the different religious communities renewed the struggles to assert their jurisdictional prerogatives. These factional difficulties continued in a way which, for a proper understanding, needs to be followed in detail. Finally, in 1858, the Bombay-Poona Mission was committed to the Jesuit Fathers with the Vicar Apostolic of Madura as administrator. It is here that Fr. Hull ends his account of the earlier part of the general history. This is to be continued to include the particular history of individual places and institutions, together with certain supplementary studies which will enable us to take a sympathetic view of the actions and motives of the different parties to a struggle which if not scandalous proved at least distressful.

Herein lies the great value of the work before us. It shows that in the history of the Church there are phases of conflict which may be easily distorted to obscure and discredit the hierarchical if not the

doctrinal truths and rights of the Spouse of Christ. History which, as generally written, has been styled a conspiracy against truth, vindicates its rightful office as a discipline of religious study by the method adopted by Fr. Hull, who in the meantime is continuing his labors of research and publication in the current issues of the *Bombay Examiner*. What is still needed for a just appreciation of the subject, is a thorough search of the Propaganda archives in Rome, the archives of Lisbon, Goa and Damaun, the English Government records and the annals of the Jesuits, the Carmelites, and Franciscans engaged in the Indian missions.

The volume is, apart from its statistical features, made useful to an understanding of the situations, by a set of clearly defined geographical maps. Directors of libraries, public and private, will find the work of inestimable value as an addition to not only ecclesiastical and missionary but apologetic literature. It proves that the dust and tearings of the robe of Christ's Spouse do not lessen her spotless beauty and strength of authority. The doubts of St. Thomas have not lessened the faith in Christ which he transmitted to the people of India on the Malabar coast, as we glean from the records of Nicea and the notes of Marco Polo and Vasco di Gama, though the shadows of Nestorianism obscured it, as did later on the conflicts of the Padroado with the Propaganda.

EXCELSIOR STUDIES IN AMERICAN HISTORY-CIVICS. Revised Edition. William H. Sadlier, New York. 1919, 1921. Pp. lxxxvi + 506.

This is the latest edition of a text book familiar to the parents and the grandparents of many Catholic readers. Originally it aimed at omitting the detail and symplifying the narratives of those books which preceded its appearance. In a sense, that may still be regarded as its chief object. It need hardly be remarked that all publishers of established reputation desire to offer to Catholic schools a text, in the matter of accuracy, equal to any. Notwithstanding a revision of its pages, and the addition of a multitude of footnotes, further care might have included the results of recent research. An illustration of this will be found on page 7, which states that "The Indian's highest achievement in art was the erection of a wigwam, the building of a birch canoe or the framing of a snowshoe". This observation passes over without comment the achievements in Yucatan and in Guatemala of the Maya Indians. Their remains show splendid progress in architecture, and their inscriptions, recently deciphered, surprising skill in astronomy and other applications of mathematics. Page 14 refers to the *Sagas*, the genea-

logical compositions of the Icelanders, as *poems*. Page 18 suggests the observation that, while mariners of Italy had voyaged in the thirteenth century along the west African coast, no captain of that nation had rounded the Cape of Good Hope in 1486. Diaz, who discovered it in the following year, was a Portuguese. Nor is there any satisfactory evidence that Columbus was during two years in residence at the University of Pavia. Page 30 asserts that Sebastian Cabot accompanied his father on the voyage of 1497. Scholars so learned as Harrisse believe that he was never on the coast of North America. Careful attention might have corrected certain errors of grammar which the reviewer noticed.

Raleigh's second attempt in colonization is referred to as including "several families". The fact is, there came hither more than one hundred intending settlers. Page 65 names "New Netherlands" as the style or geographical description of the Dutch colony. In Europe there was a justification for the plural form, the United Netherlands. Nor is there any foundation for such a division of New Jersey as appears in the map on page 71. By it the line separating East Jersey from West Jersey is made to run from Carpenter's Point to Little Egg Harbor.

Though noticed in the biographical sketches, Calvert's attempt at settling Avalon, Newfoundland, is passed over without remark in the section dealing with Maryland (p. 89). Page 110 alludes to "the entire region they called Arcadia". Again, page 134, William of Orange, the son-in-law of James II, is mentioned as a "German."

From the inauguration of Washington down to that of President Coolidge the *Studies in American History* relate a simple and interesting story. With this text a trained teacher should be able to offer an excellent outline of the United States under the Constitution. The summary of that document, while useful, does not greatly add to the worth of this book, for it is not easy, at the same time, to teach young folks both the history and government of this nation.

CONFERENCES ON THE RELIGIOUS LIFE. For Sisterhoods. By the Rev. A. M. Skelly, O.P. B. Herder Book Co. St. Louis, Mo. and London. Pp. viii, 271.

A DIRECTORY FOR NOVICES of the Ursuline Order or those devoted to the Instruction of Youth. (Fifth Edition). Benziger Brothers: New York, Cincinnati, Chicago. Pp. 376.

There are signs of a lowering of the religious standard in some of our monastic institutions for the education of youth. The influence comes from the outside and is generally understood to be a result

of the laxity and lawlessness induced by the world war. Yet the following of Christ and the perfection set by rule of religious life imply a definite resolve to maintain the counsels of chastity, poverty and obedience which Christ taught by His example and in the inspired Gospel. Under these circumstances we must welcome every effort to renew the religious spirit as set forth by the founders of the institutes given to the exercise of self-denial, mercy, and charity in the education of youth. Father Skelly has established a record of zeal in urging the maintenance of religious perfection by his sermons and conferences. The present volume adds a new force to his pleading whence priests may draw useful material for their aids of a holy womanhood.

The *Directory for Novices* revises the standard set by St. Angela Merici for teachers in religion. Its directions may well serve any community devoted to the raising of youth according to the principles of Christian perfection. Priests who give retreats to nuns, and all who direct the consciences of young women aiming to follow Christ in separation from worldliness and in the exercise of charity through the Catholic school have here a safe guide.

Literary Chat

In the March issue of the REVIEW Rev. Thomas J. Brady published an appeal for the development of vocations to the religious life. He made a number of suggestions as to methods of accomplishing the purpose. That article reappears as an Appendix in the Third Edition of a little book of 145 pages in which the subject is developed more widely. The title is *Jesus Christ Invites Me.* It is for sale directly by the author in Baker, Oregon. The work is written in a direct simple way, one that commends it to parents and to the young. The nature of vocations is explained. The commonly found objections are taken up and dealt with in a very satisfactory way. Pastors who recognize their practical duty to develop vocations will find Father Baker's little book of much assistance.

In the changed conditions of modern life which expose the young to many unspiritual influences it seems necessary to set forth with new emphasis the fundamental importance of vocations to the religious life. Indifference to that duty will hardly fail to show lamentable results in the future work of the Church. On this account Father Baker's discussion takes on immediate practical value.

The Franciscan Herald Press of Chicago has just brought out a new edition of the Catechism of the Third Order. It includes the new text of the Rule as promulgated at the Second National Convention of the Third Order in the United States held at New York City in October, 1926.

The Capuchin Father Thomas Villa Nova Gerster à Ziel has just published a pamphlet of 121 pages which is of much interest to confessors. It is *Munus confessarii quoad castitatem poenitentis promovendam* (Felician Rauch, Innsbruck). The author brings together in convenient form his own views and those of standard theological authorities on the virtue of chastity and the various

phases of its violation. The work serves admirably to refresh the knowledge of the confessor and to call his attention to the dangers of laxity in dealing with the problem by way of instruction and of the confessional. The reading of it in the light of modern social conditions calls to attention many annoying problems with which we have to deal in the interest of the standards of Christian morality. Many observers are of the opinion that far-reaching changes are occurring in social life which affect seriously the conscience of Christians concerning occasions of sin and the relation of social customs to the maintenance of Christian modesty. The relaxing of conventional standards of reserve goes on apace. Modern customs in dress, association, dances, and unreserved conversation indicate tendencies against which warning is called for. The Holy Father has taken the lead in respect of this. Churchmen generally have not failed to interpret these dangers to Christian modesty in most emphatic ways. Nevertheless we find large numbers who follow customs of the time without concern and at the same time give evidence of conscientious devotion to the interest of spiritual life.

St. Paul teaches us our responsibility for influence in the lives of others. He tells us also that the strong should surrender much of their liberty lest they become stumbling-blocks to those who are weak. The individualistic spirit that is now found so widespread leads many to forget these truths, to live their own lives in their own way and let others take care of themselves. That this process involves a menace to the safeguarding of Christian modesty is beyond question. The task of protecting it takes us far beyond the confessional and involves care in advance of the onslaught of temptation. A treatise on occasions of sin in relation to modern social customs is greatly needed.

The diamond jubilee of the Sisters of Notre Dame in California in 1926 furnished occasion for the publication of a history of that period by a member of the Congregation. (*In Harvest Fields by Sunset Shores;* Gilmartin Co., San Francisco.) It is a work of 317 pages. The story that it tells is a revealing account of pioneer days and of the sturdy spiritual idealism of a Sisterhood that feared neither danger nor difficulty in carrying the message of the Gospel to a new country.

The Sisters were induced to go to Oregon originally by Father Peter DeSmet, S.J., the Apostle of the Rocky Mountains. He celebrated his first Mass for the Flathead Indians of Oregon at Madison Fork on 15 August, 1842. Two years later to the day he celebrated the first Mass for the Sisters of Notre Dame on the shores of the Columbia River. A visit of Father DeSmet to the mother-house of the Sisters at Namur completed the arrangements under which work was begun. The Papal Nuncio at Brussels, who was known to the world later as Leo XIII, visited the four Sisters and gave them his blessing as they entered upon the journey that brought them around Cape Horn in company with Father DeSmet.

The Sisters labored in their new field in spite of gravest difficulties until 1853 when religious, social and economic conditions in Oregon made advisable their transfer to California. They went to San Jose where other members of the Community, originally destined for Oregon, had begun their labors in 1851. The two hundred and forty-five Sisters now in California have nearly five thousand pupils in their schools.

The story unfolded in this volume is fascinating. It is an important contribution to the history of the Catholic Church in the United States. It would be well if our Catholic schools were to give attention to works of this kind in order that their students might be made more familiar with the actual beginnings of American Catholic history and thereby gain a worthy appreciation of the debt that the Church owes to the self-effacing labors of our Sisterhoods.

The REVIEW took occasion a year ago to call attention to the splendid work of Notre Dame University in the teaching of religion. The recent

appearance of the Religious Survey of students for 1925-1926 calls the matter to attention again. Systematic inquiry among the students brings them into active and sympathetic personal relationship with their instructors. Their views are asked and are dealt with sympathetically. The meaning of the Sacraments, particularly of Holy Communion, is brought to expression in the terms of everyday life. It would seem that our pastors might gain much which would be of advantage in dealing with young men if they would obtain and study carefully the Religious Bulletins which the University publishes.

Dorrance and Co. of Philadelphia brought out recently a Georgetown Anthology. It was compiled by A. P. Kane and James S. Ruby. It will make wide appeal to the friends of Georgetown, particularly to former students. It is a pleasure to meet in the collection an Epiphany poem of Maurice Francis Egan, "He Came". It expresses with great beauty and finish a profound spiritual truth.

"The splendor of the mystic sphere
From eons torched thy way,
Lit by one star Thou camest here
On Christmas Day.

"Saw this clear star, in myriad row,
The waiting souls with rapture dumb—
Had there been only one below,
Thou would'st have come."

The *Official Catholic Directory* is an invaluable adjunct to the pastoral library as well as to institutions which need to keep in touch with co-laborers in the field of religious and missionary activity. Its detailed survey of our ecclesiastical and scholastic status covers not only the United States and Canada, but English-speaking countries whence immigration feeds the strength of the Church by the traditions that make for high-class American citizenship. To the firm of P. J. Kenedy and Sons, which maintains a fine standard of taste and accuracy in its publication, every support should be given for the continuance and reliability of this work on the evidence of which the grateful boast of our religious progress in church and school largely bases its knowledge.

Idyls of Old Hungary by Mrs. Francis Blundell is pleasant story-reading which is calculated to make Americans understand that strange religious idealism which they meet with in the immigrant from southern Austria where traditions, so different from our modern concepts of contentment, have a charm both alluring and instructive. The relations of master and servant take on a quality of virtue, such as benevolence, respect for authority, joy in labor, apart from the gain that is produced in wealth, and tranquility of order, all of which are swiftly passing from us in the incessant eagerness of what we call progress or success. (B. Herder Book Co., St. Louis and London.)

Father Robert Eaton has done very much to interpret for thoughtful Christian minds, in health and in sickness, the consoling words of the Gospel; and in the present chapter on the *Risen Life of Our Lord* he adds fresh and pleasing light to the scenes about Jerusalem and the lake of Tiberias where the Divine Master consoled and taught His privileged disciples during the Forty Days. The Easter glory shed upon the Apostles and the groups of holy women at Bethany and on Mount Sion is catching and will create in the reader of these twenty brief chapters a deep sense of the hope that springs from sacrifice as taught by our holy faith. (Sands and Co., B. Herder Book Co.: St. Louis and London.)

A most attractive periodical, the *Mercyon,* published by the Sisters of Mercy who conduct St. Mary's High School for Girls at Wilkesbarre, issues a special *Canon Sheehan* number that directs attention to the literary and moral beauty of the writings of the parish priest of Doneraile. Besides the ten or twelve volumes of novels and verses of wholesome reading for the literary aspirant, there are the varied and beautiful reflections in *Under the Cedars and the Stars* and *Parerga* which furnish food for thought and imagery not excelled by any modern Christian writer. The men and women

of Celtic blood may well be proud of this priestly writer who, despite his humble position of country pastor, was recognized by a foremost English publishing house (Longmans) as a genius whose name merited a permanent place in English Letters.

Father Paul A. Kelly of the diocese of Scranton has given us, through P. J. Kenedy and Sons, a volume entitled *The Romance of a Priest.* It consists of fifteen short chapters which offer an idealized interpretation of the priesthood. The work is written with much feeling and with a fine spiritual touch. It calls for leisurely reading and good will. The chapters would serve admirably to guide one's morning meditation since it takes up the everyday experiences of the priest and brings spiritual truth into close relation with them.

The following indicate well the tone of the work. "The priest in the confessional is making capital for civilization. It is being secretly invested in good deeds by a return to sound values in the industrial, in the social, in the spiritual life of the reborn individual. Some day our hyper-civilization will need that capital. A phase of the priest's romance is the knowledge that the confessional is safeguarding this capital for the hour which he believes will come when civilization, as it is now known, will be in dire need of it.

"Christian society depends for its well-being upon all the reservoirs of self-sacrifice and self-denial and heroism that can be found in man's nature. Unless the spiritual forces latent in a nation function, internal decomposition will result and the spiritual civilization of the race will die."

Leisurely self-examination guided by thoughts like these will do much to refresh the spiritual life of the priest and to keep before him the unseen realities that constitute his world and his law.

P. Lethielleux of Paris has just brought out a new volume by the Abbé L. Rouzic, *Jésus Christ et le Mariage.* It is an historical, doctrinal explanation which gives to the reader a well-rounded view of marriage in the Christian dispensation. The author has already published a volume, *Dieu et le Mariage,* and he has another in preparation, *L'Eglise et le Mariage.*

The little volume to which attention is now called is in 16mo, a size which does not appeal particularly to us in this country. In view of the lamentable flippancy with which marriage is so generally regarded, this work might serve admirably if it were commended to students of French in our Catholic colleges.

Every effort should be made in the training of our young to hinder perverted individualistic views of marriage from continuing their harmful work. When we lose sight of the place of marriage in the divine plan of life and it is looked upon in relation to personal wishes alone, its spiritual significance is lost and the discipline of its divine institution is disregarded.

It may be that we are failing to set before the young with effective force the authoritative Christian law of marriage and all of the implications of that law. Our colleges can render superb service to faith and to human society by making effort to instruct their students on the distressing contrast between modern views of marriage and the Christian concept of it.

Books Received

SCRIPTURAL.

LES ÉPÎTRES DE ST. PAUL. Replacées dans le milieu historique des Actes des Apôtres et commentées. Par un Moine Bénédictin de la Congrégation de France (Dom Delatte). Tome quatrième: Épître aux Hébreux. Épîtres à Timothée et a Tite. Librairie St. Alphonse, Esschen, Belgique; A. Giraudon, Paris—6e. 1927. Pp. 320. Prix, 20 *fr.*

INTRODUCTION TO THE ACTS OF THE APOSTLES AND THE EPISTLES OF ST. PAUL. By Evelyn Parker. With map. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1927. Pp. viii—157. Price, $1.25.

A HARMONIZED EXPOSITION OF THE FOUR GOSPELS. By the Rev. A. E. Breen, Ph.D., D.D., author of *A General Introduction to Holy Scripture, A Diary of My Life in the Holy Land, Sociological Essays, A Daughter of Mexico.* Vol. I. Third revised edition. Keystone Printing Service, Milwaukee. 1927. Pp. viii—623.

THEOLOGICAL AND DEVOTIONAL.

THE LIFE OF UNION WITH GOD, and the Means of Attaining It, according to the Great Masters of Spirituality. By the Very Rev. Canon Auguste Saudreau, author of *The Mystical State, The Degrees of the Spiritual Life,* etc. Translated from the third edition of *La Vie d'Union à Dieu* by E. J. Strickland. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. ix—331. Price, $5.25 *net.*

MY MISSAL. A New Explanatory Missal for the Sundays and Principal Feasts of the Year. Embodying the Latest New Masses in their proper places, to which is added an Appendix of Devotions. With an Introduction and Liturgical Notes by the Right Rev. Dom Fernand Cabrol, O.S.B., Abbot of Farnborough. Second edition. A. Mame & Sons. P. J. Kenedy & Sons, New York. 1927. Pp. xxxvi—368. Price, $0.75 *postpaid.*

WITH THE CHURCH. By Mother Mary Loyola, of the "Bar Convent", York. Part II: The Ascension to Advent. With a Preface by Father Herbert Thurston, S.J. P. J. Kenedy & Sons, New York. 1927. Pp. viii—295. Price, $3.15 *postpaid.*

THE CATHOLIC CHURCH AND HER CRITICS. Popular Lectures on Difficulties brought against the Catholic System, delivered in St. Patrick's Cathedral, Melbourne, 1926. Edited by the Rev. Albert Power, S.J., M.A., Rector of Corpus Christi College, Werribee. With a Foreword by the Most Rev. Daniel Mannix, D.D., Archbishop of Melbourne. (*Corpus Christi Press.*) Advocate Press, Melbourne. Pp. 195.

AFTER DEATH—WHAT? Heaven—Purgatory—Hell. By the Rev. Gerald C. Treacy, S.J. Second edition. Mt. Manresa, Ft. Wadsworth, Staten Is., N. Y. Pp. 30. Price, $0.10; $7.00 a hundred; $60.00 a thousand.

REVELATIONS OF DIVINE LOVE. Shewed to a devout Ankress, by name Julian of Norwich. Newly edited from the MSS. by Dom Roger Hudleston, O.S.B., Monk of Downside Abbey. With an Introduction by the same. (*The Orchard Books,* XI.) Burns, Oates & Washbourne, London; Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xlviii—256. Price, $2.00 *net.*

CONFERENCES ON THE RELIGIOUS LIFE. For Sisterhoods. By the Rev. A. M. Skelly, O.P. B. Herder Book Co., St. Louis and London. Pp. 271. Price, $2.25.

INFALLIBILITY. A Paper Read Before the Society of St. Thomas of Canterbury by the Rev. Vincent McNabb, O.P., at Holborn Town Hall, 17 May, 1905. Revised edition. Sheed & Ward; B. Herder Book Co., London and St. Louis. 1927. Pp. 93. Price, $0.90.

THE FORTY HOURS. Chapters on the Risen Life of Our Lord. By Robert Eaton, Priest of the Oratory. Sands & Co., London and Edinburgh; B. Herder Book Co., London and St. Louis. Pp. 140. Price, $1.25.

CHRIST IS KING. By C. C. Martindale, S.J. A Course of Sermons Preached at Westminster Cathedral. Sheed & Ward; B. Herder Book Co., London and St. Louis. Pp. 94. Price, $0.90.

JÉSUS EN CROIX, ou La Science du Crucifix. En Forme de Méditations. Par les Pères Pierre Marie et Jean-Nicolas Grou, de la Compagnie du Jésus. Nouvelle édition revue par le P. Alphonse Cadrès, de la même Compagnie, et augmentée de divers exercices de dévotion. Pierre Téqui, Paris—6e. 1927. Pp. xv—236. Prix, 5 *fr. franco.*

COMPENDIUM THEOLOGIAE MORALIS Codicis Juris Canonici et Decr. Concilii Plenarii Americae Latinae (Nationibus Latinis) accommodatum. Vol. II: Sacramental. Theol. Censurae, etc. B. Herder Book Co., Freiburg, Brisg. et St. Louis. Pp. 764. Pretium, $4.15.

LE PÉNITENT BRETON, PIERRE DE KERIOLET. Par Hippolyte Le Gouvello. Cinquième édition. Pierre Téqui, Paris—6e. 1927. Pp. xix—412. Prix, 10 *fr.*

POUR VIVRE EN BEAUTÉ. Par Henri Morice, Chanoine honoraire, Docteur ès-lettres. Pierre Téqui, Paris—6e. 1927. Pp. viii—200. Prix, 7 *fr.* 50 *franco.*

PETITE REINE. La Jeunesse. Le Carmel. Le Ciel. La pluie de Roses. Par le R. P. Yves Marie, O.C.I.S. Pierre Téqui, Paris—6e. 1927. Pp. 23. Prix, 2 *fr.* 75 *franco.*

SCHOLASTIK. Vierteljahresschrift für Theologie und Philosophie. Herausgegeben von den Professoren des Ignatiuskollegs in Valkenburg. II Jahrgang, Heft 2. B. Herder Book Co., Freiburg, Brisg. und St. Louis. 1927. Preis, $6.75.

PRÉCIS DE LA DOCTRINE CATHOLIQUE. Exposée suivant le Méthode d'Observation d'après les Notes de l'Abbé H. de Tourville. Par l'Abbé Georges Picard, Aumônier honoraire du Lycée Louis-le-Grand. Introduction par le R. P. André-Marie Dieux de l'Oratoire. Bloud & Gay, Paris. 1927. Pp. 264.

POUR SAUVER LES AMES. Indications Pastorales à l'usage des Séminaires et du Clergé. Par J. Blouet, Supérieur du Grand Séminaire de Coutances. A. Giraudon, 56 rue Notre-Dame des Champs, Paris—6e; Imprimerie Notre-Dame, Coutanges. 1926. Pp. 515. Prix, 17 *fr. franco.*

"MA" MESSE. Aux Fidèles. Par M. l'Abbé Charles Grimaud, Ancien Professeur de Philosophie à l'Externat des Enfants-Nantais. Pierre Téqui, Paris—6e. 1927. Pp. viii—262. Prix, 10 *fr.* 50 *franco.*

LE CULTE DU À JÉSUS-CHRIST À SA MERE ET À SES SAINTS. Par le Chanoine Eugène Duplessy, Directeur de *La Réponse.* (*Cours supérieur de Religion,* 24.) Maison de la Bonne Presse, Paris—8e. 1926. Pp. 79. Prix, 1 *fr. franco.*

PETIT TRAITÉ PRATIQUE DES INDULGENCES. Par Paul Feron-Vrau. Maison de la Bonne Presse, Paris—8e. 1926. Pp. 146. Prix, 5 *fr.* 65 *franco.*

OFFESE AL PUDORE FRA CONJUGI NELLA GIURISPRUDENZA PENALE FRANCESE E NELLA TEOLOGIA MORALE CATTOLICA. Avv. Camillo Viglino. (Vol. XLVI, Fasc. VI, *Archivio di Anthropologia Criminale Psichiatria e Medicina Legale,* Torino.) T. Bergonzoni, Cuneo. 1926. Pp. 16.

PHILOSOPHICAL.

THE LATINITY OF THE LETTERS OF ST. AMBROSE. A Dissertation submitted to the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy. By Sister Miriam Annunciata Adams, M.A., of the Sisters of St. Benedict, Covington, Ky. (*Patristic Studies,* Vol. XII. Edited by Roy J. Defararri, Ph.D.) Catholic University, Washington, D. C. 1927. Pp. xviii—140.

THINGS CATHOLICS ARE ASKED ABOUT. By Martin J. Scott, S.J. P. J. Kenedy & Sons, New York. 1927. Pp. 268. Price, $1.65 *postpaid.*

THE SUPERFLUOUS MAN. By Milton W. Brown, M.A., M.Sc., D.D. Standard Publishing Co., Cincinnati. 1927. Pp. 296. Price, $2.00.

L'IMAGINATION ET LES PRODIGES. Par Mgr Élie Méric, Docteur en Philosophie et Lettres, Docteur en Théologie, Professeur à la Sorbonne. 2 vols. Nouvelle édition. Pierre Téqui, Paris—6e. 1927. Pp. xxxi—316 et 329. Prix, 24 *fr. franco.*

HISTORICAL.

EDMUND IGNATIUS RICE AND THE CHRISTIAN BROTHERS. By a Christian Brother. M. H. Gill & Son, Dublin; Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. ix—544. Price, $4.25 *net.*

FIFTY YEARS IN CONFLICT AND TRIUMPH. The Third Annual Academy on the Occasion of the Golden Jubilee of the Rev. John J. Wynne as a Member of the Society of Jesus. Xavier Alumni Sodality, New York. 1927. Pp. 141.

ANNO SANTO. Holy Year, 1925. The Story of the Pilgrimage sailing 27 April, 1925 from Philadelphia to Rome on the Steamship "Ohio". Edited by the Rev. Louis J. Meyer. Philadelphia, Madeira Islands, Gibraltar, Algiers, Naples, Amalfi, Sorrento, Capri to Rome. Peter Reilly Co., Philadelphia. 1927. Pp. 162. Price, $1.75.

OLD WORLD FOUNDATIONS OF THE UNITED STATES. A Text-Book for Catholic Parochial Schools. By William H. J. Kennedy, Ph.D., Dean, Teachers' College of the City of Boston, and Sister Mary Joseph, Ph.D., Sisters of St. Dominic, Caldwell, N. J. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. ix—372. Price, $0.96 *net.*

A HISTORY OF THE JEWISH PEOPLE. By Max L. Margolis and Alexander Marx. Jewish Publication Society of America, Philadelphia. 1927. Pp. xxii—849.

MISCELLANEOUS.

THE DISCIPLE OF A SAINT. Being the Imaginary Biography of Raniero di Landoccio dei Pagliaresi. By Vida D. Scudder. E. P. Dutton & Co., New York. 1927. Pp. xviii—383. Price, $2.50.

IDYLLS OF OLD HUNGARY. By M. E. Francis (Mrs. Francis Blundell). B. Herder Book Co., St. Louis and London. Pp. 222. Price, $2.00.

CATHOLIC TRUTH SOCIETY PAMPHLETS: D257, *The Enthronement of the Sacred Heart of Jesus in the Home.* Pp. 24. D258, *Holy Communion and the Holy Hour.* By a Religious of the Holy Child Jesus. Pp. 20. F263, *Wilf and Other Stories.* By T. Mark. Pp. 32. F264, *Hot Pies and Other Stories.* By Janet L. Gordon. Pp. 24. F265, *The Flower of Faith.* By Clara Mulholland. Pp. 32. S86, *Catholics and Divorce.* By the Rev. Herbert Thurston, S.J. New and revised edition. Pp. 20. S94, *Birth Control: Its Medical and Ethical Aspects.* By a Doctor and by a Priest. Pp. 24. Catholic Truth Society, London. Price, *twopence* each.

PAULIST PRESS PAMPHLETS: *Confirmation.* God's Forgotten Gifts. By Katherine Byles. *The Catholic Laywoman's Viewpoint.* By Grace H. Sherwood. Paulist Press, New York. 1927. Pp. 23 each. Price, $0.05 each; $3.50 a hundred; $30.00 a thousand, carriage extra.

THE IRISH SPARROW. By Will W. Whalen. B. Herder Book Co., St. Louis and London. Pp. 274. Price, $2.00.

ROME CONQUISE, ou Les Dieux s'en Vont. Drame en trois actes, en vers. Par A. Maurand. Pierre Téqui, Paris—6e. 1927. Pp. 47. Prix, 2 *fr.* 75 *franco.*

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